

THE DĪNKARD

THE ORIGINAL PAHLAVI TEXT OF THE FIRST PART OF
BOOK VIII, WITH ITS TRANSLITERATION IN ROMAN
CHARACTERS, TRANSLATIONS INTO ENGLISH
AND GUJARATI WITH ANNOTATIONS, AND
A GLOSSARY OF SELECT WORDS

BY

DARAB DASTUR PESHOTAN SANJANA, B.A.,
PRINCIPAL, SIR JAMSHEDJI JIJIBHOY ZARATHUSHTI MADRESSA,
BOMBAY.

VOLUME XV.

BOOK VIII,
CONTENTS OF THE AVESTA NASKS, PART I.

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A SOUVENIR PREFACE TO VOLUME XV OF THE DINKARD

BY

PROFESSOR JAMES HOPE MOULTON,
Manchester University.

To

SHAMS-UL-ULAMA DASTUR DARAB PESHOTAN SANJANA.

DEAR DASTUR DARAB,

I greatly value the privilege of expressing the hearty congratulations which are so richly merited on the appearance of yet another volume of your monumental work. I am writing in great haste in the last day or two of my all too brief stay in the beautiful city of Bombay, which I am afraid I shall only see again for a short time before I go back to my own country. But these few words are an opportunity of putting in permanent form—for a place in such a work as this ensures permanence—the satisfaction with which a student from the West sees the industry and scholarship that is productive here. It is good that a hereditary leader of religion should be a hereditary leader of scholarship; and not the least of many points of interest in this massive undertaking is the exhibition of long and often dreary toil so faithfully expended on a work that comes to you from your revered father and predecessor. Of the multifarious and perplexing problems you have had to wrestle with, I cannot speak with knowledge. Avestan and Old Persian are my “second language,” as you say in your academic phrase out here; and when so exacting a subject as Greek stands first, there is no time left in a busy teacher’s life for the addition of anything so serious as Pahlavi. But I know enough of its terrors to appreciate the scholarship demanded in one who would produce an adequate edition of the Dinkard. Your work has been before the select jury of competent critics for many years now, and if I want to discover what the Dinkard contains I come to

your English without misgivings, though I have no knowledge of the original by which to check its renderings.

In this part of your work you are enjoying relative ease, as you are not a pioneer as in the earlier part. It is with hearty satisfaction that I read your judgment upon your great predecessor, Dr. E. W. West, as translator of Books VII to IX. The attack made upon that prince of scholars seems to have been dictated by great fullness of ignorance, and not a small spice of Teutonic jealousy. With your ample endorsement of the accuracy of Dr. West's work, no one is likely to endanger his own reputation by criticising the master again.

On the subject-matter of this volume I must not express myself. A Table of Contents is not an exciting form of literature; but when it is the only part of a valuable book which has escaped the ravages of time, we are obliged to be content. How many of these short sentences suggest lost pages which would be of profound interest! Even law has sometimes flashes of human life in it which laymen might be glad to study. And where the text runs into matters affecting History and Religion, we can all join in renewed lamentation that so much has been lost from our inheritance.

I must not fail to congratulate with you the Trustees of the Parsi Panchayat, whose enlightened policy has enriched scholarship with books that could never have seen the light had they depended on the profits of a large circulation. I hope that long after my association with the Parsi community has passed into the store of happy memories, you will be in the continued enjoyment of health for the prosecution of these researches by which you have added so much to the materials for the history of your ancient religion. Believe me, my dear Dastur,

Faithfully yours,

JAMES HOPE MOULTON.

*Y. M. C. A., Byculla,
March 1916.*

INTRODUCTION.

The last volume of the present series brought up the publication of the Dînkard to the end of Book VII. The present volume places before the public the Pahlavi text and translations of the first twenty-one chapters of Book VIII. The only old MS. available for the editing of Book VIII. is DM. which I have followed while preparing this edition. Eight folios containing the text of Book VIII., chapters VI., § 5—XVIII., § 36, which are missing in DM., the manuscript existing in the Mullā Ferōze Library in Bombay, are found in DP., and are availed of by the editor. The collations contained in the footnotes to pages 13 to 50 of the Pahlavi text are from these missing folios; for the rest I am indebted to the original manuscript DM.

The edition of the Pahlavi text of Book VIII. has now been put before the public for the first time, accompanied by a translation in English as well as in Gujerati. An attempt has been made, as in the previous volumes, to render the translation as readable as possible for the layman without in any way depriving it of its literal sense so very necessary for the student of the language. No pains have been spared to enhance the utility of the work by the addition of copious notes illuminating the obscurity of the language, explaining philological and historical references and indicating, where possible, the allusions to the existing Avesta texts.

The Book VIII. is a very interesting and important part of the voluminous Pahlavi work, the Dînkard. The author attempts at giving the contents of the original twenty-one Nasks or Avesta books relating to the Zarathushtrian Religion. It appears that at the time when this book of the contents was written the whole of the sacred Avesta literature, or its

Pahlavi Version, with the only exception of the Vashtag Nask, must have been extant. The writer seems to have relied more on the Pahlavi Version, for where he could not obtain the Pahlavi Version, as in the case of the Nâdar Nask, he has abstained from giving the contents of that particular Nask. As regards the rest of the Nasks, it is manifest that he gives their contents after having studied them personally, for when we compare his analysis of the *Vendîdâd* with the contents of the original Avesta text now extant, we cannot help commending him for his accuracy and fidelity to the original.

Ancient Zarathushtrian Avesta scriptures have suffered much through the ravages of time ; but it is our good fortune that through the Dînkard, Books VIII. and IX., we can get some idea of their scope and contents.

Surveying Book VIII., as a whole, the reader cannot but be impressed by the high social, moral, religious and legal institutions in vogue among the ancient Irânians of the times when these Nasks were written. These people were completely free from the idolatrous and superstitious customs of their neighbours who surrounded them on all sides, and gloried in their pure Mazdayasnian Revelation consciously and earnestly shunning evil in all its forms. The high-priest appears to have been vested with great powers in matters social, religious, and legal ; and great respect must have been paid to his decisions in all disputes referred to him. The Dâtîc Nasks on Law classify various crimes with great exactitude, and attempt at enunciating a law of Evidence and of Procedure, which at once testifies the high stage of civilization attained by the then Irânians (*Vide* chaps. XV-XX).

Looking at the task which lay before him, that of summarizing the whole of the twenty-one Nasks of the Avesta, the author discreetly formulates a definite plan for himself in his Pahlavi Introduction to Book VIII. (§§ 22, 23). First, he

purposes to give a succinct account of what was stated in each of the twenty-one Nasks; and then a detailed description “of what is accessible in its different *hâs* and *fragards*” (§ 22). This plan, somehow, the author does not observe throughout the treatise. It is strictly adhered to in the first five chapters, and tolerably well till we reach the end of chap. XIV. From chap. XV. he appears to have abandoned his idea of giving a compressed survey, and begins to give a detailed account of each section of the Nask. This continues till his remarks about the eighteenth Nask come to an end. The author then reverts to his former plan and Nasks 19-21 are again summarized concisely.

The Nasks are primarily classified into the Gâthic, the Dâtic, and the Hadha-mâthric; the first division representing spiritual knowledge, the second earthly, and the third that “lying between these two.” However, the writer himself acknowledges (see his Introduction), that this distinction cannot be strictly enforced, as “in all the three (divisions), all the three are (included)”. Here the Ahunavairya is taken to be the quintessence of all knowledge, and accordingly this threefold division is made to correspond to the three metrical lines contained in it; and the twenty-one Nasks, arranged in an order regardless of the division to which they belong, are made to correspond to the twenty-one words contained in the same strophe. (*Vide* English Trans., p. 4, foot-note 5).

Chapters I. to III. give a bare outline of three Gâthic Nasks—Sudgar, Varshtmânsra, and Baga—respectively. These deal with extolling the meritoriousness of the first utterance of Ahuramazda and of the good Religion; the birth and the teaching of Zarathushtrâ; the Revelation of Ahunavairya; and similar other subjects. An exhaustive account of these three Nasks is given in Book IX., chaps. II. to LXVIII., and the reader is referred to these for further interesting details.

The Hadha-māthric Nasks begin from chap. IV., and continue on till chap. X. The Dâma-dâta (chap. IV.) deals with creation, and thus furnishes a basis for later Pahlavi works like the *Bûndahishna* and the *Selections of Zâdsparam*. It is significant to note that we know nothing more about the Dâma-dâta Nask beyond what is given in this Book VIII. The Nask, however, is directly quoted in the first half of the *Selections of Zâdsparam*, and *Shâyast-lâ-Shâyast* chaps. X. and XII. Looking to the contents we observe that the word 'creation' connoted creation in the spiritual as well as in the material world. In the material world the creatures descend to fight against the 'life-destroyer,' *i. e.*, Aharman. The Nask further tells us about the cause and the purpose of creation.

The contents of the Nâdar Nask (chap. V.) are not given, as its Pahlavi version was not accessible to the author.

The Pâjag Nask (chapter VI.) is exclusively devoted to an account of various religious ceremonials prevailing among the people. It contained explanations about the sacrifice of quadrupeds and sheep; which quadrupeds it is lawful to eat; the performance of Gâhaubârs or season-festivals, and the spiritual merit accruing therefrom; the obligation of giving in charity during the *Fravardigân* days; and the duty of the priests to help forward the religious object of the people therein. The Nask, incidentally, also discussed the divisions of time, and the regular approach of various seasons. It thus leads a further argument for the reform of the existing Pârsi calendar, for it says that the Fravardigân days come at the end of the past and the beginning of the new year, and during these days "occur the passing away of winter, and the coming of summer" (§ 11).

Chaptar VII. gives us the contents of the fourth Hadah-māthric Nask, Ratû-dâta-haîtag. It specially dealt with the

office of the high-priests ; and customs and laws which were religious and obligatory (§§ 1-2), such as the invocation of the worshipful spirits including the Ameshaspentas (§ 3). According to the *Ravāyats*, a part of this Nask corresponded to the *Zamyād Yasht*, and gave a geographical description of all seas, mountains, and lands.

The next Nask, Barish (chap. VIII.) is a book describing the functions of the exalted humanity. It explained how kings should rule, and what should be the decree of the judges of the good Religion. Good as well as bad habits of a man are enumerated, and so also various ways of preserving health and beauty.

The Kashkîsrûb Nask (chap. IX.) contains statements regarding the performance of purification, the symptoms of and precautions against the periodical sickness of women ; truthfulness, and winning over people from wickedness to righteousness, from demon-worship to Ahuramazda-worship.

The Vishtâspa-sâsta Nask (chap. X.) is chiefly historical, and as its name signifies records the conversion of Kaê-Vishtâspa by Zarathushtra and the various proofs adduced by the latter to convince his royal patron about the lofty character of his divine message (§§ 1-3). The rest of the Nask is devoted to the great war waged for the cause of the good Religion between Vishtâspa and Arjâspa the Khyaōnian who is said to be instigated by Aeshma the demon of wrath. This calls to our mind the almost identical phraseology used by Darius in his famous Behistun Inscriptions about his enemies, who are said to be instigated by *draōgha*, the demon of falsehood. It was perhaps this Nask, the last in the Hadhamâthric series, which furnished a basis for books like the *Yâdgâr î Zarîrân*, and for other popular statements about the leading to Ahuramazda worship by the great Prophet Zarathushtra.

The Vashtag Nask has almost completely perished, as the Avestâ text as well as its Pahlavi version did not survive even in the time of the author of the Dinkard, Book VIII. The *Ravâyats* are the only sources from which we can get some information regarding this Nask (*vide* my English translation, p. 23, note 4). We can say in general that it was concerned with an account of various religious and social customs. It stands fifth among the Gâthic Nasks (*vide* the Pahlavi Introduction §§ 7-8).

The author next takes up (in accordance with the order formulated in his Introduction § 11.) the Chitra-dâta Nask (chap. XII.) which is sixth in the Dâtic series. This, like the latter portion of the *Zamyâd Yasht*, may well be called an abridged *Shâhnâmâh*. It begins to trace the descent of the various races of mankind from the first man Gayômar, who, we are told, was produced by Ahuramazda for the manifestation of his embodied condition (§ 1). The different races which subsequently come into being migrate and disperse themselves in different parts of the world. The author then fixes his attention to the royal families of Irân, and enumerates the names of the great kings beginning with Haôshyangha and ending with Kaê-Vishtâspa (§§ 5-19). It is remarkable that the historical references in the Avesta cited in this chapter, relate only to the Pêshdâdian and the Kayânian kings, and end with Avarethrabah, the pious high-priest of the Zarathushtrian epoch. It proves beyond all doubt that the existing Avesta was composed long before the Achæmenian period (see my English Translation, p. 30, footnote 1).

The Spend Nask (chapter XIII.) is the last of the Gâthic Nasks, and contained an account of the history of the birth and life of Zarathushtra. The last three sections (12-15) are devoted to the three future benefactors of the world, namely, Aôshîdar, Aôshîdarmâh, and Saôkshâs, and their millenniums,

ending with the Renovation of the world. Thus we see that The *Dinkard*, Book VII., which contains the Pahlavi *Zarathushtra-Nâmag* and the future events till the final Resurrection has been based on the Spend Nask. This Nask is again referred to in Book IX.

The Bagân-Yasht (chapter XIV.), as its name indicates, is a book about the "adoration of the good spirits," and contains a description of the good spirits including Ahuramazda, who stands first and foremost among them. Evidently, our extant literature of the Yashts formed a part of this Nask. Dr. West adopts the same view (S. B. E. Vol. XXXVII, p. 35, n.; p. 470, n.) and is corroborated by Prof. Darmesteter who works out the theory in greater detail (Darmesteter, II., XXVII.). The *Ravâhyats* also help us to come to the same conclusion.

From chapter XV., as observed above, the author begins to give a separate account of each section contained in the Nask under consideration. This chapter introduces us to the *Patkâr-radistâna* section of the Nîkâdâtûm or more properly Vidâtûm Nask. It gives us a code of laws for guiding a magistrate in punishing assaulters. Criminal procedure and the admissibility of evidence in different cases are the two points first raised for consideration. Cases are broadly divided into two classes: (1) wherein unity subsists, and (2) wherein it does not subsist; or to speak in modern phraseology (1) contested, and (2) non-contested cases. Evidence is similarly classified into verbal, and demonstrable; and the different ways of leading each class thereof in different cases is next described in detail (§§ 5-8). Magistrates again are of twelve kinds (§ 9). These are divided into sections, and each section has its limitations to admitting evidence and inflicting punishments on offenders (§§ 10-18).

The description and definition of various offences chiefly those of different kinds of assaults are discussed in the next

section, *Zadamistāna* (chap. XVI.) Looking at this chapter we learn that the term assault includes other serious offences which result therefrom, *e. g.*, simple and grievous hurt, riot, intimidation, and even murder, (*vide* §§ 1-2, 4-7, 9-10). Section 3 appears to have little connection with the subject in hand, as it deals with charity, parsimony, and dignity. So also § 8, which speaks about liberating a slave. Section 3, furthermore, illustrates one of the characteristics of the literary style of the *Dīnkard* and a few other Pahlavi works composed about the same period. Here the author tries to classify methods of begging and giving. In doing so he indulges in a mere verbal classification, which it must be acknowledged is almost logically exhaustive, but which at the same time has very little significance beyond showing the author's lucidity of thought.

The third section *Raêshistāna* (chap. XVII.) is devoted to a description and classification of various kinds of wounds, caused in different ways, by different weapons. It shows clearly that in those times before meeting out punishment, all the circumstances which tend to enhance or reduce the heinousness of the crime were taken into consideration.

The fourth section of the *Nikādūm Nask* is called *Hamêmar-istana*, which means a code relating to accusations (chapter XVIII.) While the previous sections are devoted almost exclusively to assaults and wounds, this one discusses various other offences against the person and property of a man, *e. g.*, wrongful detention, starvation, extortion, plunder, theft, magical incantations, and such others (§ 1). A man commits sin if he falsely charges another of having committed any of the above offences (§ 2). Violations of certain social customs, which are regarded necessary for the preservation of public health, are next referred to (§§ 3-6). We notice the existence of some law regarding the admissibility of confessions

as evidence in a trial (§ 19). So also we find that the institution of releasing an accused person on bail, and those of arbitration and of being represented by a pleader, must have been in vogue among the ancient Irânians (§§ 23-25, and *seq.*) A discussion about various kinds of assaults and hurts again intervenes (§§ 26-37). The ancient Irâman lawgiver employed one more method of discovering the guilt of an accused, when the evidence before him did not enable him to come to a definite conclusion—that of trial by ordeal. This was not similar to that employed by Europeans in feudal times, whercin two champions fought a combat to maintain their own cause, and wherein the result depended often on stratagem and skill in using arms. The Irânians whenever they wanted to prove the guilt or innocence of a man, subjected him to undergo an ordeal, in which natural elements like heat and cold, and not human skill, performed the chief part (§ 38, see also chap. XIX § 12, and *seq.*) Then the section discusses in detail the use of weapons while assaulting (§§ 41-46); the injury to a man's person and property, and his right to claim compensation for it (§§ 47-49); our duty to relieve a holy man from distress (§§ 52-54); arresting non-Irânians for the prevention of crimes (§§ 55-56); advantages of penitence (§ 59); arresting a *margarjân* sinner, *i. e.*, one worthy of death, and the execution of punishment upon him (§§ 62-65).

Chapter XLX. contains the last section of the Nikâdûm Nask. This section also dealt with various rules of procedure and of punishing offenders. The different kinds of ordeals and their performance are here discussed in details. This discussion is scattered over different parts of the chapter. The greater part of this section, it appears, had very little to do with assaults and offences, as it tried to enunciate not the law of crimes but the law of property. An exhaustive and minute account is given regarding the disposal of various kinds of property in dispute between the litigants before a judge. The latter must

base his judgment upon the rules laid down in the Avesta and Zand (§ 69), and he should be conversant with the law (§ 74). This section occasionally describes the position of woman in the ancient Irânian family, and the rules in connection with the institution of marriage (§ 87-95). In the old Irânian court of law a non-Irânian or a foreigner was not allowed to enjoy all the rights and privileges of an Irânian, but had to submit to special provisions regarding himself. The concluding portion of the Nask described various moral sins and the intercession of the angel, Rashnu the Just, on behalf of the weak and the oppressed.

The contents of the Dûbâsrujid Nask begin from chapter XX. This Nask according to its title was devoted chiefly to the crime of theft and the offenders thereof. In connection with the subject abovenamed the section contained in chap. XX. described the arrest, fettering, imprisonment, and branding of a thief. It also distinguished between theft and plunder, as well as between different kinds of theft.

The second section of this Nask (chap. XXI.) consists of a collection of miscellaneous subjects.

I again express my indebtedness to the indefatigable labours of my predecessor in the field, the great English scholar, the late Dr. E. W. West, for his translation of the Dînkard, Book VIII., in the Sacred Books of the East. His attempt, however helpful, has still all the drawbacks of a first translation of a difficult Pahlavi work like the Dinkard. Besides, Pahlavi scholarship has progressed considerably since the days of Dr. West. I have at places deferred considerably from this eminent authority, though not without some hesitation at times, and have tried to breathe so far as possible into my translations the spirit of Zarathushtrianism to which the twenty-one Avesta Nasks were intended to give expression. At the same time, there are other places where I have

thought it appropriate to adopt the learned savant's English rendering almost without any alteration.

In connection with my remarks* referring to Dr. Jüncker in my Introduction to Vol. XIV., pp. XI.-XII., I beg to give below what is said about them in a letter (of August 16th, 1915) addressed to me by my esteemed friend, Prof. A. V. Williams Jackson of the Columbia University of New York.

"I was away during vacation time, and I hasten to-day to thank you for your very kind gift of your newest volume, the *Dinkard*, vol. 14, and to felicitate you on your ever continued work in your honoured father's memory.

"The tribute, too, which you pay to Dr. West in the 'Introduction' would have been appreciated alike by your father and the European Pahlavi scholar, who was his friend, but will be valued as well by all who labor as fellow-workers in the cause of making the texts relating to Zoroastrianism better known in the world. You as a High Priest of the Parsis and I as a Layman of the Christian Faith have talked together and have interchanged views so frankly on great religious beliefs, that you will understand my full sympathy with your sentence in the Introduction (p. vii) as to the miraculous powers of the Divine, that they 'are nothing less than the special efforts of God to adjust the clockwork of the universe whenever it gets out of order.' And our own small world is but a cog in the eternal Divine Wheel of the Universe.

* In conclusion I would here warn the student against the unfair and ignorant criticisms of Dr. Jüncker on the method of collating the Pahlavi text adopted by Dr. West. The hasty and misdirected remarks of this raw German orientalist, whose pretensions to Pahlavi scholarship are of a doubtful value, against the mature judgment and keen discrimination of the late Englishman have been treated by me with the contempt they deserve, as but the result of a superficial study and lack of proper discernment. The German critic not only fails miserably to understand and appreciate the value of Dr. West's intelligent collations of the two original manuscripts containing Book VI. of the *Dinkard*, which is the least troublesome and the easiest portion of the work to decipher, but he betrays also his inability even to rate the value of the codices according to their proper relative merits. It is not at all surprising, therefore, why Dr. Jüncker, envious of the fame of the great English savant, did not publish his criticism during the lifetime of the latter while he had a chance of being replied to, although Dr. West lived for years after the publication of his collations in my vol. X. of the *Dinkard*.

"As to scholarship, you will recall all that I owed to Dr. West's translation of the Dinkard and the *Selections of Zúdsparam* in S. B. E. 47, and to his correspondence, when I was preparing my book on *Zoroaster the Prophet of Ancient Iran* in 1898. And you will appreciate how now I welcome this newest contribution to our knowledge from your pen as translator and editor in making the texts readily available, in their original form transliteration, and translation."

85, CUMBALA HILL,
Bombay, 4th April 1916.

1

וְהוּא שֶׁהוּא עוֹשֶׂה טַהֲרֵי טַהֲרֵי וְהוּא שֶׁהוּא עוֹשֶׂה טַהֲרֵי טַהֲרֵי
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(3) וְהוּא שֶׁהוּא עוֹשֶׂה טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי
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(4) וְהוּא שֶׁהוּא עוֹשֶׂה טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי
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(5) וְהוּא שֶׁהוּא עוֹשֶׂה טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי טַהֲרֵי
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Daëna pavan âkâs-dahishnîh, î ôl hanâ pâdram dastôbar, pavan
benafrshîd aêvâjî Daëna nipishtan.

(3). Barâ, pîsh min za/ê, nipishtan ânîn madam aûshmûr-
ishna î Daëna î Mazdayasna banjishna, afash banjishna bâhar,
va bâhar burîna; nimâdan î aûshmûrîshna mûn, amat hangerd-
îgtar pavan-ash banjishna, hangerdig pavan bâhar zyash
banjishna, va vistarishnîgtar pavan burîna; î bâhar.

(4). Manîtunishna î Daëna Mazdayasna banjishna 3:—
Gûsân, î haît avartar mainûg-dânishnîh, mainûg-kârih; va Dâta,
î haît avîrtar stih-dânishnîh stih-kârih; va Hâdag-mânsra, î haît
avîrtar âkâsîh kâr î madam, za/ê î mîyân hanâ 2.

(5). Va çhim î 3 banjishnîh î Daëna manîtunishna nikîza
haît î vispa-dânishna, kâr va ânînag î ham Daëna dânishna va

1 DM. 10104—2. DM 10104—3. DM. always 10104—4. DM. ::—

5. DM. 10104—6 DM. adds 1

וואססו מענטש דאס האט געוואלט: (6) דאס האט געוואלט דאס האט געוואלט
וואססו מענטש דאס האט געוואלט: (6) דאס האט געוואלט דאס האט געוואלט
וואססו מענטש דאס האט געוואלט: (6) דאס האט געוואלט דאס האט געוואלט
וואססו מענטש דאס האט געוואלט: (6) דאס האט געוואלט דאס האט געוואלט

[illegible]

kûnishna; hanâ î 3 î nipisht. (6). *Ġhal-ieh* Ahûnavar, î Daena manîtunishna bûn, 3 gâs; *zak* î fratûm gâsânîgîh, va *zak* î dadîgar hâdag-mânsrîgîh, va *zak* î sadîgar dâtîg avartar nimâyêd.

(7-8). Afash havâ-t havâ-and banjishna bâhar 21, i karitun-ihênd naska:—7 gâsânîg, mâ ôl gâsân vabîdûnt yegavîmûnêd; afashân shem, zak i gâsânîg yasht nîrang, i haît Staôta-yast, va Sûdgar, va Varsht-mânsra, va Baga, va Vashtag, va Hâdaôkhta, va zak, i zak gâsânîg vabîdûnt yegavîmûnêd, Spenda. (9). Va 7 hâdag-mânsrig, shem Dâma-dâta, va Nâdar, va Pâjag, va Ratû-dâta-haîtag, va Barîsh, va Kashkîsrûb, va Vishtâspa-sâsta. (10). 7 dâtîg, mâ ôl dâtîg vabîdûnt yegavîmûnêd; afashân shem, zak i dâtîg naska: Nîkâdûm, va Dûbâsrûjîd, va Hûspâram, va Sakâdûm, va Vîd-shaêdâ-dâta, va zak i ôl dâta pavan jvid-

1. DM. ∴—2 DM. ၂၃၅—3 So DM., better ၂၃၅-၂၃၆—4 DM. ၂၃၆—

5. DM. 1000—6-6. DM. 1000—7. DM. 1000—8-8. DM. 1000—

9-9. DM. $\text{4} \frac{1}{2} \text{ (100) } \frac{1}{2}$ —10. DM. adds $\frac{1}{2}$ by mistake.—11 DM. adds ::

וּמִן־הַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים (11) וְהַמִּלִּיכִים
וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים
וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים
וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים
וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים

(12) וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים
וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים
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וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים

shnûmanîh vaâidânt yegavîmûnêd, Qhitra-dâta va Bagân-yast.
(11). Va pati-sârag Sûdgar, va Varsht-mânsra, va Baga, va
Dâma-dâta, va Nâdar, va Pâjag, va Ratû-dâta-haitag, va Barish,
va Kashkîsrûb, va Vishtâspa-sâsta, va Vashhtag, va Qhitra-dâta,
va Spend, va Bagân-yast, va Nikâdûm, va Dûbâsrîjîd, va
Hûspâram, va Sakâdûm, va Jvîd-shaêdâ-Dâta, va Hâdaôkhta,
va Staôta-yast.

(12). Baên kolâ 3 kolâ 3 haît; baên gâsânîg, hâdag-mânsrîg
va dâtîg; va baên hâdag-mânsrîg, gâsânîg va dâtîg; va baên dâtîg,
gâsânîg va hâdag-mânsrîg. (13). Jvîd-jvîd zak î benafshê
mâdîgânîhâ va mâdag-varîhâ mâhmânîg; va zak î tanîd bâharîg
va baên yâityûnt mâhmânîg; afash qhîm baên mainûg va stîh,
va baên stîh va mainûg, va baen zak î miyânag î kolâ 2, kolâ 2.

1. DM. וְהַמִּלִּיכִים; better וְהַמִּלִּיכִים—2. DM. adds ::—3. DM. וְהַמִּלִּיכִים—

4. DM. וְהַמִּלִּיכִים—5. DM. וְהַמִּלִּיכִים—6. DM. וְהַמִּלִּיכִים—7. So DM.; better וְהַמִּלִּיכִים—8. DM. ::—9. DM. adds וְהַמִּלִּיכִים—10. DM. adds וְהַמִּלִּיכִים—11. DM.

וְהַמִּלִּיכִים

[illegible]

CHAPTER III.

[illegible]

(3). Madam kolâ mandavam vâchag zand, va khush-radag-ich; eñigûn zak î yemalelûnêd aêgh:—"Varsht-mânsra mûn pavan harvispa frâj gûbishnîh frâj yehabûnt yegavimûnêd." (4). Aêgh, kolâ mâ pavan Gâsân gûft yegavimûnêd, ash pavan Varsht-mânsra mandavam madam yemalelûnêd.

(5). “Yasharâyîh âvâdîh haît pâhlûm”

CHAPTER III.

(1). Baga mâdîgân madam fratûm milayâ, aûshmûr-
ishna î Daena banjishna; va fratûm dâma î zak milayâ;
va fratûm madan î zak, va dâma pasâjishna; va rabâih
zak milayâ, afash mûn hama-tanû dâma; afash nâmehishta
mêd ôl gumîjishnih. (2). Hangerdigtar dânishna î madam
kolâ mandavam, jvid-jvid nafshê zahag; va chand
patvand-ih aobash ângûn patvast, chigûn zak î Baga râe

1. DM. 416—2. DM. 40

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠

i rad-pîshag sardârih, aêgh-ash Mazdayasnân min vaîdûntan i gâs, va frâj sajîtûntan i ôl hanjamana, aêmat âkâsînishna aêgh-zak hanjamana avîrtar, madam vaîrâstan i âhûg, patît va tûjishna i vinâs, va nîyâzagig barâ yehabûntan i mandavam; ôl myâzda vichîdan i gabrâ ôl zaôtih râspîgih pêsh min zak yôm zaôtânô râspîgân, avârîg mûn pavan sâjishna va dahishna i bâhar kâr varzânand, va tanû vistarg dakyâ kardan. (6-7). Pêsh-gâs i myâzda vichîdan hanâ aêgh, pavan zak pêsh-gâsih i mûl hûnara âvâyishnig, va bâhar bâkhtan, va ôl mûn pêsh nîyâzag pêsh yehabûntan. (8). Radân i mas shapîr pêsh barâ afsârdan, amat bâhar i radân lâ yehabûnd, gâsânbâr lâ pavan kard yakhsenunishnih. (9). Denâ-ich aêgh, zaôtân râspîgân zaôtih râspîgih, avârîg radân pavan vinâs radîh, va bâhar âvâr, ghal yehvûnêd; kabad baên ham babâ.

1. DM. adds ::—2-2. DM. 111111—3. At this point begins the text of the eight folios that are missing in DM., and are found in DP.

וּמִן הַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים
וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים
וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים

(21) וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים
וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים
(22) וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים
וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים
(23) וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים
וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים
וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים
וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים וְהַמַּלְאָכִים

shôê dastôbar shôê mandavam barâ yehabûntan, pavan mâ
patmânag, va chîgûn, ôl mûn pâtaKhshâê; va ôl mûn î amat barâ
yehabûnêd, shôê pâtaKhshâê lakhvâr yehtyûntan.⁵

(21). Madam hanâ, aêgh, amat hamîn barâ yehamtûnêd,
zimistâna ôl aêgh dûbârêd; va amat zimistâna barâ yehamtûnêd,
hamîn barâ ôl aêgh vazlûnêd. (22). Va madam chandîh î vôiġhn
baên aêvag satôg-zima barâ saġhîhêd, va darengih î saġhishna,
vispa î ôl vôiġhn patvast yegavîmûnêd, va mâ baên ham babâ.
(23). Aêgh, chand bîrakh hamîn, chand zim-jîg; daênig shem î
12 bîrakh, va chim î shem î aêvag aêvag î denâ; aêgh, denâ 12
bîrakh aêvag aêvag pavan â-yazishna vâspûhragânîhâ kadâm
yazadân nafshâ; va aêdûn-ich 30 yôm î baên kolâ bîrakh;
va aêdûn-ich 5 gâs baên kolâ shnat aêgh, zak 5 yôm î gâsânig

1. DP. adds "—2. DP. adds ۱۲—3. DP. اءق (see § 11). Here اءق
zim-jîg is used for "fierce winter."—4. DP. ۵۰۰۰۰۰۰۰—5. Generally
read: ydtyûntan.

- מסמסו:† (3) מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו
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CHAPTER X.

- (1) מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו
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- (2) מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו
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 מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו מסמסו (3)

yazadân. (3). *Adîn avzâyinâg srûdan âmûg î Aûharmazda ôl Zaratûhshtra, karî tunîhêd maînûgân-sâsta.*

(4). *Avâdîh pâhlûm yasharâyîh haît.*

CHAPTER X.

(1). *Vishtâspa-sâsta mâdîgân madam âmûgî ôl Kaê-Vishtâspa, zak î ôl khûdâyîh haêm, va çîhar, va barishna, va dânishna, va frahâng, va dâta; râyinîdârîh î dâmân kâmag rûbâgîh î yazadân patash âvâyishnîg.*

(2). *Va madam shedrûnîdan dâdâr Aûharmazda Amesû-spendân ôl Kaê-Vishtâspa, pavan gaökâyîh î madam Aûharmazda âshtagîh Spîtâmân Zaratûhshtra; avîzag vêhîh î Daêna Mazdayasna; framân î dahyûpat Vishtâspa pavan pîrûjîh, pavan padîrûftan î Daêna min Zaratûhshtra.* (3). *Vînâv-dahag*

1. DP. *amûj*, probably for *amûj* (inf. *âmûkhîtan*)—2-2. DP. *amûj*
 3. DP. *amûj*

אֲשֶׁר הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו
וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו
וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו

(4) וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו
וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו
וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו
(5) וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו

CHAPTER XI.

(1) וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו

(2) וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו וְכֵן הָיָה בְּיָמָיו

*madan î Amesûspendân ôl babâ; va tanid, ôl mân han-dêmanîh
Vishtâspa, afash ham-nishastân; firistagân vijârdanî ôl Vishtâspa
Aûharmazda paêtâm, mekablûnâ î râm-shah Vishtâspa Daêna
Mazdayasna.*

(4). *Sârînîdan î Aeshma shaêdâ Arjâspa î Khyaôna ôl kûsh-
ishna î Vishtâspa, paîtiyârdârîh î Zaratûhshtra; ârâyishna
rûbishna î Vishtâspa malkâ ôl zak kûshishna; mâ baên ham babâ.*

(5). *Âvâdîh pâhlûm haît yasharâyîh.*

CHAPTER XI.

(1). *Vashtag Avistâg va Zand pavan dastôbar ôl lenâ lâ
patvast.*

(2). *Âvâdîh haît pâhlûm yasharâyîh.*

וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ

[illegible][illegible]

vaḇidūnt-ich, būn vijārdagih ānīnag aēvag aēvag srādag ī
mardūmān ī baēn būn taōkhamag yehabūnt yegavīmūnād.

(5). Bûn han^khetûnishna î dâta ânînag, zak î dahgânîh pavan varzîdârîh va parvartârîh î gêhân, madam Vâêgêrêda Pêshdâta; zak î dahyûpatîh pavan pâna^gîh va râyînîdârîh î dâm, madam Haôshîyanga î Pêshdâta. (6). Taôkhmag srûb î Haôshîyanga î fratûm, va Tâkhma-ûrîpa î dadîgar ajash, haft kaêshvar khûdâê; va taôkhmag srûb aûshmûrîshnîh min bûn-dahishna vad-ich Yima. (7). Va zak î Yima, sadîgar haft kaêshvar khûdâê, taôkhmag srûb, âkâsîh î zyash zimânag, saôhishna zimânag î min bûn-dahishna vad khûdâêih î Yima frajâm.

(8). *Va zak ī haft kaēshvar dūsh-ākās dūsh-khūdāē Dahāka srūb, patvand zyash lakhvār ōl Tāj, ī Haōshīyanga akh, va*

1-1. DP. ᠠᠨᠠᠭᠠᠨ—2 DP. ᠠᠨᠠᠭᠠᠨ—3-3. DP. ᠠᠨᠠᠭᠠᠨ 1 ᠠᠨᠠᠭᠠᠨ—4. DP. ᠠᠨᠠᠭᠠᠨ—5. DM. ᠠᠨᠠᠭᠠᠨ ᠠᠨᠠᠭᠠᠨ—6. DP. ᠠᠨᠠᠭᠠᠨ

שִׁשְׁתֵּי־מֵלֶכֶת מִן־מַלְאָכֵי־הַשָּׁמַיִם וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה (14) וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה
 וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה (15-16) וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה
 וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה
 וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה
 וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה
 וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה

(17) וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה
 וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה
 וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה
 וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה
 וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה
 וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה
 וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה וְשִׁשְׁתֵּי־מֵלֶכֶת מִן־הָאָדָמָה

haft kaêshvar khûdâê Kayân. (14). Va Kaê-Haösravi i Siyâ-vakhsh bard, Hvanîras khûdâê. (15-16). Va kabad mâdîgân taökhmag nâmchishtîg srûb i Airân, Tûrân, Selmân, vad-ich khûdâê Kaê-Lôharâspa va dahyûpat Kaê-Vishtâspa, Daêna Mazdayasna vakhshvar Spîtâmân Zaratûhshtra; va sachishna i zimânag i min fratûm khûdâêih i Fraêdûn vad yehtûntan i Zaratûhshtra ôl ham-pûrsagîh.

(17). Va kabad taökhmag va srûb, i min zak frâj, baên ham naska pavan yehvûnt, manitunt yegavîmûnêd, afash ôl yehvûnt gaöharîhast, chîgûn Sâsânyân, zyashân pavan hû-âfrîtân manit-unêd, afashân khûdâêih. (18). Va baên Mânush-chîhar, Naödar, Yôshta-Fryâna, Vôhûmana i Spend-dâtân taökhmag, Avarethrabâo, abû i Âtarô-pâta i Mahraspendân¹; va aêdunîh i âsna-ich pavan yehvûnêdîh yegavîmûnêd. (19). Madam-ich hûnara va gadâ

1. DP. 13041—2. DP. adds “—3-3. DP. 13041—4. DP.

13041—5. Better *Masraspendân*.

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠
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 ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

(21) ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠

CHAPTER XIII.

(1) ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠
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kabad chīgūnih khūdāēih-ich ī frashakard rūbīšnīg ōl taōkhmag-
 gān bākht, va vakhta varecha ī ōl ōl taōkhmag rêjīhēd, ajash
 vad frashakard aburīd.

(20). Madam būn-dānishna ī pēshag, va kirūgīh va kh'īsh-
 kārīh ī avibāma; kabad ākāsīh ī mardūm pavan spūkhtan ī
 vizand ī min paītiyārag, dārišna ī tanū, būjīšna ī rūbān;
 rāyīnīdārīh gēhān āvāyīšnīg pēsh-ich min madan ī Zaratūshtra,
 pavan dātār framān, min Yazadān vakhsh-būrdārīh, va vispa ōl
 pēshō-pāyān ī zimānag zimānag madan; mā baēn ham babāihā.

(21). Pāhlūm yasharāyīh āvādīh haīt.

CHAPTER XIII.

(1). Spend mādīgān madam yehvūnishna va ham-yehvūn-
 īshnīh ī Zaratūshtra stī, fravāhar, va nisā; chīgūn āfrīdagīh ī

1. DP. ١٠١١—2. DP. ٩١ ١ ١٠١١—3. DP. ١٠ for ٩١

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 ו צמור צמור ו צמור צמור ו צמור צמור ו צמור צמור ו

*aêvag aêvag pavan maînûg, va mâ âînînag yehabûntanî ôl stih;
 çhîgûn patvastanî ôl zerkhûnîtârân, madan î zerkhûnîtârân
 agavîn, ham-yehvûnîhastanî baên amîtar, va zerkhûnîshnî min
 am; mâ baên ham babâ.*

(2). *Va madam-ich yehamtûnishna î kolâ 2 mâînûg, zak î
 shapîr pavan vakhsînîdan, va zak î sarîtar pavan marençhînîdan;
 pîrûjgarîh zak î shapîr maînûg, va parvarishna î Zaratûshstra.*
 (3). *Yehamtûnishnî ôl purnâyih, pavan 30 sâlag ôl ham-pûrsagîh
 i Aûharmazda, va yehvûntan î 7 ham-pûrsagîh baên 10 shnat.*
 (4). *Kabad afdîh î ajash patash paêdâgîhastan, çhîgûn haît
 î ham-patvast, vichîdag min Daêna-kard⁸ nipîg nîshânîd.*

(5). *7 burîn, çhîgûn Spend karîtunîhêd, 7 frashna, kolâ
 dânar-î frashna-î, bakhshishnî—avârîg naskîhâ pavan hanâ 7*

1. DP. omits —2. DP. adds :—3. DP. ו צמור צמור —4. DP. ו צמור צמור —

5-5. DP. ו צמור צמור —6. DP. ו צמור צמור —7. DP. ו צמור צמור —8. Generally called *Dinkard*.

דִּלְוֹתָם מִסְטָרִים וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה
 מִסְטָרִים וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה
 וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה
 וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה
 (9) מִסְטָרִים וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה
 מִסְטָרִים וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה
 מִסְטָרִים וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה
 מִסְטָרִים וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה
 (11) מִסְטָרִים וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה
 מִסְטָרִים וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה
 (12) מִסְטָרִים וְעַתָּה וְעַתָּה וְעַתָּה וְעַתָּה

i dravandân, chîgûn-shân vinâs; va miyânag i 2 Hama-hastagân
 jivâg i hâvandân i kerfag vinâs; va Chînvad-pûhal mûn patash
 âmâr i pavan kerfag vinâs; va Tanû-i-pasîn mûn patash
 pasâjishna i kolâ yasharûb va dravand; va bûkhtishna i vispa
 vêh-dahishnân min hamâg anâgîh yehvûnêd.

(9). Hân-cha kabad mandavam i afd, va miyâyâ i hanâ 7
 frashna hangerdîg-i, i min kolâ âînîag dânishna âkâsîh. (10).
 Madam-ich patvastan i Zaratûshtra âkâsîh i Daêna i Mazdayasna
 ôl gehân; hâkhtan zyash i mardûm ôl Daêna; avibâmân i âkhar
 min Zaratûshtra vad Frashakard. (11). Madam chîgûnih i
 râyînishna i zimânag mardûm; burîn i satô-zima va hazangrôg-
 zima; nîshân, afdîh, va shkaftîh i madam frajâm i kolâ hazangrôg-
 zima baên gêhân paêdâgîhêd.

(12). Pavan-ich zerkhûnishna yehamtûnishna i Aûshîdar, i

1. DP.adds :-2-2. DP. 1201-3-3. DP. 1201-4-4. DP.
 repeats 1201 2

כללואעסווא ארא עו עשפא נ עלעף עכדלדוי א בדלור נ אלה שט
 עסווא ואל אראעסוואס נ עלעףעלס נ עסווא נ עסווא נ עסווא
 עכדלדוי נ כללואעסוואס¹ ו עסווא נ עסוואס[†]: (13) א אעסווא
 נ עסוואעסוואס כללואעסווא ארא עו עשפא נ עלעף עכדלדוי נ²
 עוועטע נ אלה שטע עסווא וסוואעסוואס נ עלעףעלס נ
 עסווא עכדלדוי עסוואס[†]: (14) ו עסווא נ ו עסוואסווא
 נ עסוואעסוואס כללואעסווא ארא עו עשפא נ עלעף עכדלדוי
 וסוואעסוואס נ עלעףעלס נ עסווא עכדלדוי נ
 עסוואעסוואס עסוואעסוואס עסוואעסוואס עסוואעסוואס
 שטע עסוואס[†]: (15) א עו עסוואס[†] ו עסווא נ עסווא עסווא
 נ אלה עסווא עסוואס עסוואעסווא

(16) עסוואעסוואס עסוואעסוואס עסוואעסוואס

Zaratûshtra barâ, pavan frajâm î fratûm hazangrôg-zima, va
 srûb î ôlâ afash zimânag, kabad vishûftârân î ârastârân î zimânag
 î miyânag hazangrôg-zima î Zaratûshstân va madan î Aûshîdar.
 (13). Va rasishna î Aûshîdar-mâh, Zaratûshtra barâ, pavan
 frajâm î dadîgar hazangrôg-zima, va âkâsîh î ôlâ afash zimânag,
 vishûftârân î ârastârân î andarg hazangrôg-zima i Aûshîdarân. (14).
 Va madan î va yehamtûnishna î Saôkshâns, î Zaratûshtra barâ,
 pavan frajâm î sadîgar hazangrôg-zima; vishûftârân î ârastârân î
 andarg hazangrôg-zima î Aûshîdar-mâhân; yehamtûnishna î
 Saôkshâns, âkâsîh î Saôkshâns, afash zimânag. (15). Pavan-ich
 Frashakard va Tanû-î-pasîn baên zak î ôlâ zimânag yehvûnêd
 paêdâg.

(16). Pâhlûm âvâdîh yasharâyîh

1. DP. adds ::—2. DP. —

[illegible]

âomandihâ yegavîmûnâd; afash stî sakhun î 2, î havd-and gûb-
ishnîg va nimâyishnîg, î pavan jvîd bar-ham hankhetûnishnîh—
yehvûnd—4 âînînag, gûbishnîg i nimâyishnîg, gûbishnîg î lâ nimây-
ishnîg, nimâyishnîg i lâ gûbishnîg, lâ gûbishnîg lâ-cha nimâyishnîg.
(6). Baên sâ mân î gûbishnîg vakht 4 âînînag, patkârishna î
jvîd sâ mân va jvîd aêvâj î haît ôl a-patkâr-radîh, ôl ratû î nafshê,
ôl hân shapîr gabrâ; chîgûn afash 3 âvâyishnîg havd-and ôl-ich
ana-gaôkâyîh. (7). Va baên zak î nimâyishnîg vakht 6 âînînag;
va ôl a-patkâr-rad aêvâj chîgûn kâdâ âînînagân, î baên ham babâ
yehvûnd, 12. (8). Va hamâg a-patkâr-radîh mûn, amat aêvagi
haît, a-dâdistânîhâ madam raftan, afash âînînagân 5, î havd-and
baên namluntan, khafrûnishna, zadam, va raêsha kardan, va
yekatlûntan.

(9). Va patkâr-rad havd-and 12 âînînag î khelkûnt

1. DP. אֶל־אֶת —2. DP. אֶת־אֶל —3. DP. אֶת־אֶת —4-4. DP. אֶת־אֶת —5. DP. אֶת־אֶת —6. DP. adds "—7. DP. אֶת־אֶת —8-8. DP. אֶת־אֶת —9. DP. אֶת־אֶת

1. *hâdâgvarih yemalelûnêd, 4 âînîag: amat pûshîh pig hû-*
dahêd, va amat pig pushîh hû-dahêd, va amat pûshîh
pûshîh hû-dahêd, va amat pig pig hû-dahêd; va hân 3
âînîag î min denâ 2 pavan agavîn ham-pursagîh zâyêd: amat
pûshîh va pig pûshîh va pig hû-dahêd, va amat pûshîh
va pig pûshîh hû-dahêd, va amat pûshîh va pig pig hû-dahêd,
î yehvûnd kâdâ 7 âînîag, hân-cha chand lakhvâr ôl denâ
handâzîhêd.

(4) *Va madam-ich kastâr zâkham, va zâkham kastâr khûs-*
îdan; mâ baên ham babâ. (5). Madam snêsh i vakhdûnishnîg,
va snês i âzârêd; hanâ aêgh, mâ zak mandavam î pavan
snês ana-spûrîg, va mâ zak î lâ; va mâ zak î pavan snês
mâhmân; va mâ zak î amat aîsh pavan snês lakhvâr ôl

1-1. DP. *hâdâgvarih yemalelûnêd*—2-2. DP. *hâdâgvarih yemalelûnêd*—3-3. DP. *hâdâgvarih yemalelûnêd*—
 4-4. DP. *hâdâgvarih yemalelûnêd*—5-5. DP. *hâdâgvarih yemalelûnêd*—6. DP. adds “—7-7. DP.

1-1. DP. *hâdâgvarih yemalelûnêd*—2-2. DP. *hâdâgvarih yemalelûnêd*—3-3. DP. *hâdâgvarih yemalelûnêd*—
 4-4. DP. *hâdâgvarih yemalelûnêd*—5-5. DP. *hâdâgvarih yemalelûnêd*—6. DP. adds “—7-7. DP.

1-1. DP. *hâdâgvarih yemalelûnêd*—2-2. DP. *hâdâgvarih yemalelûnêd*—3-3. DP. *hâdâgvarih yemalelûnêd*—
 4-4. DP. *hâdâgvarih yemalelûnêd*—5-5. DP. *hâdâgvarih yemalelûnêd*—6. DP. adds “—7-7. DP.

၁။ မြန်မာ့အလင်းစာမဂ္ဂဇင်း
 ၂။ မြန်မာ့အလင်းစာမဂ္ဂဇင်း
 ၃။ မြန်မာ့အလင်းစာမဂ္ဂဇင်း

[illegible][illegible]

î abîtarân abîtarân ârdîg-tajîshnîh yehvûnêd, afash dînâ hanê
aêgh, kolâ vinâs î ârdîg-tajîshnîhâ vabîdûnîh-yên tûjîshna ôl
radân vazlûnêd.

(8). Madam âchârih i khûdâê pāk i aîsh baên bandag a-bûn yehvûnt yegavîmûnêd khaditunêd, amat bandag hamâê bavîhûnêd, ôl kh^vîshîh lâ patkârêd. (9). Madam vinâs i hamîmârân, barâ baên benafshâ-ich hamîmâr, pavan hân hîch kerfag lâ tûjîhastanî; madam kûshtan i bandag levatâ khûdâê-ich; mâ baên ham babâ.

(10). Madam kūshtan î 7 sâlag a-purnâyîg î a-âmûkht, 8 sâlag-ich, pavan vînishna î abitarân, vinâs-kârîh î abitarân patash, amatshân lakhvâr dâshtan tûbân, lakhvâr lâ yakhsenund; va zak î amatshân lakhvâr dâshtan lâ tûbân.

1. DP. نائب 1—2. DP. adds ∴

(4) דנא־יח אֶעֱגֵחַ אִמַּת אִישׁ ׀ אִישׁ פָּאָוֶן זָדָם
 אִישׁ אֶשְׁטָרְדִּיחַ אִישׁ אֶשְׁטַוְרִיחַ אִישׁ אֶנִּזְאֲרִיחַ אִישׁ אֶשִׁיֵּאִיחַ אִישׁ אֶשְׁפַּעֲטִיחַ
 אִישׁ אֶשְׁגַּשְׁתִּיחַ אִישׁ אֶבִּירָנִיחַ אִישׁ אֶנֶּא־שְׁנֵאִיחַ אִישׁ אֶפְרֵחַ
 אִישׁ אֶחֲרִישְׁנִיחַ אִישׁ אֶקָּמ־חֲרִישְׁנִיחַ אִישׁ אֶפֶּאֶתְמָן־חֲרִישְׁנִיחַ
 אִישׁ אֶשְׁגֶּהָנִיחַ אִישׁ אֶת־תִּכְשָׁהָנִיחַ אִישׁ אֶג־אֹשְׁהָ תִּזִּיחַ
 יֶהֱבֹוֶנֶד; אִישׁ מִלַּיָּא קָאֻמֶּד גֻּפְתָּן אֶפֶּשׁ לַחְוָר מַכְחִיטֹונְד;
 אִישׁ־אֶשׁ גֻּבִּישְׁנָא וָא וִינִישְׁנָא, וָא וַשְׁחַמְמִינִישְׁנָא, אִישׁ כְּרַתֹּו;
 וָא אֹדְיָא, וָא שְׁחִיטָרָא, וָא שְׁחִיר, וָא אֶפֶּשִׁיחַ בָּרָא קָאֲחִינֶד; אִמַּת שְׁפֹור
 אִישׁ אֶשְׁחִיר ׀ נֶקַּדְגָּן אֶוִּישְׁאִינֶד, אִישׁ בָּאֵן גִּיפָר בָּרָא בָּרָא
 יֶקַּתְלִינֶד; אִמַּת מַדָּם רָאֶשְׁהָ רָאֶשְׁהָ וָבִידִינַיֶן, אֶיֶּשׁ
 חִי־תָג כְּחִין סָאֲתִינֶד. (5) וְאֶמַּדָּם־יח זָדָם ׀ פָּאָוֶן אֶעֱוָג, אִישׁ 2, אִישׁ 3
 סְנֵס, אִישׁ אֶפְרֵחַ, פָּאָוֶן אֶעֱוָא־קַרְדָּגִיחַ; אִישׁ ׀ אֶתְרִיחַ, אִישׁ אֶחִידְחִיחַ,
 אִישׁ אֶפֶּאֶרָא־וָרֶשְׁתִּיחַ וָבִידִינַיֶן. (6) וָא מַדָּם פַּדְמִישְׁנָא

(4). *Denâ-ich aêgh amat aîsh ôl aîsh pavan zadam stardîh, ayûf staorîh, ayûf nizârîh, ayûf siâîh, ayûf spaêtîh, ayûf gashûgîh, ayûf bûrangîh, ayûf ana-shnâsîh, ayûf frêh-khûrishnîh, ayûf kam-khûrishnîh, ayûf apatmân-khûrishnîh, ayûf ashgêhânîh, ayûf a-tûkhshâgîh, ayûf a-gaôsha tîzîh yehabûnêd; ayûf milayâ kâmêd gûftan afash lakhvâr makhîtund; ayûf-ash gûbishna va vînishna, va vashammûnishna, ayûf khratû, va aôja, va shûsra, va shîr, va â-pûsîh barâ kâhînêd; amat spur ayûf shîr î nekadgân avîsâinêd, ayûf baên gîfar barâ barâ yekatlûnêd; amat madam raêsha raêsha vabîdûnayên, ajash hû-tâg khûn sâtûnêd.*

(5). *Va madam-ich zadam î pavan aêvag, ayûf 2, ayûf 3 snês, ayûf frêh, pavan aêva-kardagîh; ayûf ôl ithrih, ayûf hidhih, ayûf apavarâvarshîti vabîdûnayên.* (6). *Va madam padmishna*

1. DP. 𐎠𐎡𐎴—2. DP. 𐎠𐎡𐎴𐎶—3. DP. 𐎠𐎡𐎴𐎶𐎶—4. DP. 𐎠𐎡𐎴—5. DP. adds 1:—6. DP. 𐎠𐎡𐎴𐎶𐎶—7. DP. 𐎠𐎡𐎴𐎶𐎶 for 𐎠𐎡𐎴𐎶𐎶

וּלְאֵלֵינוּ מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
וְלִפְנֵי מַלְאָכֶיךָ וְלִפְנֵי כָל
עַמְּךָ וְלִפְנֵי כָל בְּרִיָּתְךָ וְלִפְנֵי
כָּל מַלְאָכֶיךָ וְלִפְנֵי כָל עַמְּךָ

(7) וְלִפְנֵי מַלְאָכֶיךָ וְלִפְנֵי כָל
עַמְּךָ וְלִפְנֵי כָל בְּרִיָּתְךָ וְלִפְנֵי
כָּל מַלְאָכֶיךָ וְלִפְנֵי כָל עַמְּךָ
(8) וְלִפְנֵי מַלְאָכֶיךָ וְלִפְנֵי כָל
עַמְּךָ וְלִפְנֵי כָל בְּרִיָּתְךָ

CHAPTER XVIII.

(1) וְלִפְנֵי מַלְאָכֶיךָ וְלִפְנֵי כָל
עַמְּךָ וְלִפְנֵי כָל בְּרִיָּתְךָ

*î raêsha amat dôbarag frûd ramitunêd, sarâê, va divâr,
va pairâmûn kerpa î ramitunt, zak i khûrd kard, ayûf
aûshkâft, ayûf tâshîd, ayûf rûd i khûn hû-tâg; aêshmagin
mârvan va mang; va darengih va zakhsh-î va sang î snês.*

(7). Nîrang î raêsha rûbishnîh, va darêd rûbishnîh, va 3 shap-
ag-yehvunt darengih madam netrûnishnîh, va kh^vârtarîh va
a-kh^vârtarîh, va spûrîgîh va ana-spûrîgîh; va mâ baên ham
babâ. (8). Khûrdîg hamârînîdârîhâ va vichîra î madam jvîd-jvîd.

CHAPTER XVIII.

(1). Chahârûm burînag î Hamîmâristâna dâta-ich karî-
tunîhêd, mâdîgân madam hamîmârîh, î madam zûr hamîmârîh î

1. DP. וְלִפְנֵי מַלְאָכֶיךָ—2. DP. מַלְאָכֶיךָ—3. DP. וְלִפְנֵי מַלְאָכֶיךָ—4. DP. מַלְאָכֶיךָ—
5. DP. מַלְאָכֶיךָ—6. DP. מַלְאָכֶיךָ—6-6. Better וְלִפְנֵי מַלְאָכֶיךָ וְלִפְנֵי כָל עַמְּךָ

[illegible]

aish madam aish pavan yâtûgîh, va yasharûb-ganîh, va dûjô hazal, bâôdyôgzad, va kâidyôgzad, i madam chand nâmehisht mandavam, va âgêrepta, va avôirishhta, va zadam, va khva-shishna, va handerêta, va mîtôg-sâsta, va bastan, nigûn vabî-dûntan, a-tapdâta, kadbâ-gûbishni, va yâtûg-gubishni, zak i sahm-nimâyishnihâ, va mizda i mizd-ich-barân vakhsht tûjishna; mandavam kâmîdan, vurîdan, va pashkhâdan i aêvag; va mastanî ôl âtâsh mayâ; mâ baên ham babâ. (2). Madam-ich sâmanînîdan i hamîmârîh i patash vinâs, va tûjishna i madam; va khâk, ayûf âtarô-vistar, ayûf kâmâg ôl chashm, avârig tanû i anshûtâân; kanûn min denâ frâj vad 30 rôeshâ padisârig yemalelûnêd.

1. DP. ၁၅၅၅၁၂—2. DP. ၁၄၄၅၁၂၁၅၁၂ ၁၄၄၅၁၂၁၅၁၂. In the *Frahâng i Oim Aévag* it is written ၁၄၄၅၁၂=Av. ၁၄၄၅၁၂၁၅၁၂. Generally ၁၄၄၅၁၂ ၁၄၄၅၁၂—
3-3. DP. ၁၅၅၅၁၂—4. DP. ၁၅၅၅၁၂—5-5. DP. ၁၅၅၅၁၂—6. DP. ၁၅၅၅၁၂၁၅၁၂—
7. DP. ၁၅၅၅၁၂—8. DP. ၁၅၅၅၁၂—9-9. DP. ၁၅၅၅၁၂ ၁၅၅၅၁၂—10-10. DP. ၁၅၅၅၁၂—
11-11. DP. ၁၅၅၅၁၂ ၁၅၅၅၁၂

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(11). Va madam-ich a-patitigih, va parizân-spûjîh; mǝ baên ham babâ. (12). Va jvitarîh vinâs baên aêrpatân min zak î baên hân aîsh, pavan patitigih. (13). Madam sachishna î tûjishna, va patmânag î sachishna. (14). Madam pavan mǝ patmânag sharitâîh î ratû î nafshâ, vinâs î hân aîsh baên hâvishta î ôlǝ-ich, zak-ich î hâvishta î ôlǝ rûbânîg, va bidûnayên shedkûnâ.

15. Va madam dâtôbar tûjishna î vinâskârân shedkûnâ; va mǝ baên ham babâ. (16). Madam pâta^{kh}shâêîh pêshimâr pavan âsh^tih kardan. (17). Va madam pâkîh ôl an-Aîrân yehabûntan yansegûnâ; va mǝ baên ham babâ. (18). Madam margarjân lâvag kardan, va ham-aîyyârih pavan marg-arjân; va mǝ baên ham babâ. (19). Madam khûstûgîh pavan mandavam, va sâmân î khûstûgîh; va mǝ baên ham babâ. (20). Madam kâmag nimâyishnîh pavan margarjân vinâs.

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(38). Madam vinâs i gabrâ, patash min vijôrdîh ôl baresmanag-varîh min baresmanag-varîh ôl garemuğ-varîh i zanishna arjânîgîh dâshtan i pavan nîrmað a-ghârîh-ich yehamtûnêd; mð baên ham babâ.

(39). Va madam frârûnîh i bazeshgân, va kerfag i min khûp kardan, va vinâs min lâ khûp kardan; ghîgûnîh i haît min dârûgân; va gaöspendân-ich râê bazeshga bavîhûnastan; mð baên ham babâ. (40). Madam aspa i navag ôl kôfag kafch vabîdûnân vakhdûnt; ghîgûn vakhdûnt vinâs i min a-dâtîhâ va a-pâhrîjîhâ vakhdûntan, raêsha ziyâna ajash, yehvûnêd; mð baên ham babâ.

(41). Va madam tanû aêchhand, amat mandavam i pavan snês, ana-spûrig va ana-ana-spûrig-ich, ôl khûn âsân i shashtanî, va raêsha yehvûnêd; va snesh kadâr mûn shadîtunt lâ paêtâg, ana-spûrigîh va ana-ana-spûrigîh khavîtunastan lâ

כא וז מלכו בלשון ו שפ מלכסן² כא כד מלך מלכסן
 שו שכל נ ש בלשון מלכו כל שפ שפ

(50) ו כא וז נ מלכסן כל וז מלכסן
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madam kam i jvîd srâdag; va amat ana-basânîh madam zak
 hand, khûstûgîh pavan freh i ham srâdag yehvûnêd; mǝ baên
 ham babâ.

(50). Va madam vinâs i ana-aîyyârîh i ratû ôl hâvishta; mǝ
 baên ham babâ. (51). Va madam dûj i aîshîgân vakhdûntan, ôl
 dâtôbarân yezarûnâ; mǝ baên ham babâ. (52). Denâ-ich aêgh,
 amat shapîr-î bêsh madam mat yegavîmûnêd, pavan zak
 bêsh barâ deprûnân kolâ aîsh aêdûn tûkhshishna, chîgûn amatash
 ôl benafshâ mat yegavîmûn-âe. (53). Va amat shapîr-î pavan
 kaêna makhîtunîd yegavîmûnêd kolâ aîsh, pavan tûjishna ôl râe
 min zadâr barâ bavîhûnastan; aêdûn tûkhshishna chîgûn amat-ash
 ôl benafshâ mat yegavîmûn-âe. (54). Va denâ-ich aêgh, amatash
 bim levît tûbânî pavan aîyyârîh kardan aêdûn aîyyârîh i
 a-vinâsân; pavan khâstâg i ajash bîrd yegavîmûn-âe, lakhvâr

1. DP. adds ∴—2. DM. adds ∴

וּמִן־הַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים
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- (55) וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים
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(56) וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים וְהַמִּלִּיכִים
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yehityûnt lâ vabîdûnayên, âkhar min hâsra hâvand ôld î bûrdâr
vinâskâr tûjishna-âdmand yehvûnêd.

(55). Va madam vichîna î dûj î Air va ana-Air pavan dêram
va vistarg yehabûntan, pavan vîmârih darmân bûrdan. (56).
Va madam ana-Air dasta â-garûb, lâ hân chim barâ pâhrîj î
mayâ va âtâsh râê, min khûn khâz, va âsip barâ pâhrîjîdan.
(57) Madam vinâs î ana-âvâj dârishnîh î min 2 kûshîdârân ôld î
pêsh-zadâr, ham-chîgûn ajash zadârih khaditunîhêd. (58). Ma-
dam âmûkhtan î patît âshthîh, va band arjânîgîh î ôld mas aôja,
amat-ich pavan patîtîgîh ôld î kas aôja patvastan debrûnân;
mâ baên ham babâ.

(59). Madam chîgûn pasakhun gûbishnîh madam dâshtan î
haît min margarjân pavan mas-dâdistânîh; va chim î dâshtan, va

וְהָיָה אִתְּךָ מִן הַיּוֹם הַזֶּה (65) כִּי תֵּשֶׁבֶת אֶת הָאָרֶץ וְהָיָה
וְהָיָה לְךָ מִן הַיּוֹם הַזֶּה כִּי תֵּשֶׁבֶת אֶת הָאָרֶץ וְהָיָה לְךָ מִן הַיּוֹם הַזֶּה

CHAPTER XIX.

NĪKÂDÛM NASK.

(1) וְהָיָה אִתְּךָ מִן הַיּוֹם הַזֶּה (65) כִּי תֵּשֶׁבֶת אֶת הָאָרֶץ וְהָיָה
וְהָיָה לְךָ מִן הַיּוֹם הַזֶּה כִּי תֵּשֶׁבֶת אֶת הָאָרֶץ וְהָיָה לְךָ מִן הַיּוֹם הַזֶּה
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וְהָיָה לְךָ מִן הַיּוֹם הַזֶּה כִּי תֵּשֶׁבֶת אֶת הָאָרֶץ וְהָיָה לְךָ מִן הַיּוֹם הַזֶּה

(2) וְהָיָה אִתְּךָ מִן הַיּוֹם הַזֶּה (65) כִּי תֵּשֶׁבֶת אֶת הָאָרֶץ וְהָיָה לְךָ מִן הַיּוֹם הַזֶּה

ayûf var-âômand yehvûnêd. (65). Madam zûshârm î ôl
yâtûgîh bûrdan, va khûstan; pavan yâtûgîh marg-arjân
marenychînishna kardan; mâ baên ham babâ.

CHAPTER XIX.

NĪKÂDÛM NASK.

(1). Panjûm burîneg 24 mâdigân; madam lâlâ aûstâdan
va barâ raftan î gabrâ pavan snês va kaêna-mînishnih ôl gabrâ;
va amat-ich staôra vakhdûnêd, va zayanînêd, va madam yetîb-
ûnêd, sênjêm ôl yadâ vakhdûnêd, va sejîtûnêd; denâ-ich aêgh
amat barâ tamâ yehamtûnêd, ôlâ ayûf hân aîsh makhîtunêd;
va mâ baên ham babâ.

(2). Va madam mâ kardanî amat 2 gabrâ ham-pûrsagîh

1. DM. 6910-2-2. DM. 111044-3. DM. adds ::

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yasharûb-ganîh, va rās-dârîh va lakhvâr-stâyishnîh î ajash;
 mǝ baên ham babâ. (3). Madam mǝ kardaniî amat
 2 gabrâ î ham-rās havǝ-and, aêvag gabrâ-î î yasharûb barâ
 yekatlúnêd; zak î tanid amat avîg-bîm, amat bîm-âômand.
 (4). Madam dâshtan î margarjân amat pavan bezashgîh baên
 âvâyad, amat pêshîmâr jvîd dâdistân yehvûnêd; mǝ baên
 ham babâ.

(5). Va madam avîg-nîyâzîh î pêshîmârân pasîmârân
 min tanû î dâdistân gûftan, amat gaôkâê va dâtôbar
 magûpatân magûpat; va vâvarîh î vîchîra î magûpatân magûpat
 i min nafshǝ dânishna gaôkâêîh vaôdûnayên, amat-îch pavan
 tanû lâ vijôrdan; a-vâvarîh î avârîg dâtôbar, amat-îch
 pavan tanû vijôrdan; nîyâz-âômandîh î pêshîmârân pasîmârân
 ôl tanû î dâdistân gûftân, amat-îch dâtôbar min dâdistân

מִי־לֵבִי עַל הַיָּדָיִם וְעַל הַפְּתִיחַ וְעַל הַמִּשְׁכָּן וְעַל הַמִּשְׁכָּן
 כִּי הָיָה כֵּן (27) וְכֵן הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן
 וְכֵן הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן
 וְכֵן הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן

(28) כִּי הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן
 וְכֵן הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן (29) וְכֵן
 הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן
 וְכֵן הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן (30) וְכֵן
 הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן
 וְכֵן הָיָה כֵּן הָיָה כֵּן הָיָה כֵּן (31) וְכֵן
 הָיָה כֵּן (32) וְכֵן הָיָה כֵּן הָיָה כֵּן

ana-Aîr levatâ Aîr bûnîg, levatâ gabrâ î shatra, pavan
 kh^vâstagîg mandavam; mâ baên ham babâ. (27). Va madam
 çhand aêvâj pêshîmârîg pasîmârân ôl dâtôbarân madam viçhîra
 bavîhûnast; va madam vashtag milayâih gûmîzag gûbishnîh î
 baên dâdistân; mâ baên ham babâ.

(28). Madam zimân î ôl dastôbar î kh^vîshîh va dârishna,
 va mâ âînîmag âvâyîshnîh î dastôbar; va mâ baên ham babâ.
 (29). Madam shâyîdan î nîshâ pavan gaôkâêih va dâtôbarîh,
 amat madam tanû î nafshâ sardâr, pâta^{kh}shâê pavan-îch
 dastôbarîh shôê; lâ shâyîdan î ana-Aîr va marg-arjân pavan
 aêvag-îch; mâ baên ham babâ. (30). Madam garûb-dâr garûb
 a-pêsh barâ hankhetûntan; mâ baên ham babâ. (31). Madâm
 kh^vâstag î ham-bâjân barâ yehabûntan; mâ baên ham babâ.
 (32). Va madam kh^vâstag î aîsh yakhsenunêd, afash pavan

9

(44) וַאֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא
 אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא
 אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא
 אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא
 אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא

(46) וַאֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא
 אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא
 אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא
 אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא
 אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא
 אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא
 אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא אֲמַתְּ בַּמִּדְבָּרָא

(44). Va madam *kh^vâstag* î âsrûg, mûnash *kh^vâstag-dâr* levît, pavan aûzdêhîgîh ayûf matâ pavan *kh^vîshkârih* barâ vazlûnêd; amat barâ vidêrêd, ôl mûn *chîgûn* madan.
 (45). Madam patkârishna pavan *kh^vâstag* min avar-mânand î abîtarân, madam vâham-dâr; va mâ baên ham babâ.

(46). Va madam *chandîh* tûjishna î band va drûsh va pâtfâs î asperûna, va anumâe, va staöra, î dûjîdag; mâ baên ham babâ. (47). Va madam pasîmâr mûn 3 pêshîmâr, kolâ 3 pavan aîyyâr, aêvag pavan asperena, aêvag pavan anumâe, va aêvag pavan staöra, madam patkârênd, pasakhun î mûn pêsh yehabûntan. (48). Va madam patkârishna î 3 aîsh pavan *kh^vâstagîg* mandavam î pavan a-ham yegavîmûnêd, va ôlâ mûnash hankhetûnt zôr-tanû, *kh^vîshîh* î ôlâ-shân aêvag-ich lâ aévar. (49). Va madam madan î tûjishna

וְכִי מִן הַדֵּשֶׁת הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל
הַדֵּשֶׁת הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל

(50) וְכִי הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל

הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל
(51) הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל

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(52) הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל

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(53) הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל
הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל

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ôl 3 aîsh, mûn min aêvag asperûna, va min aêvag anûmâe-âe,
va min aêvag staôra-âe, kolâ 3 pavan aîyyâr, dîjîd yegavîmûnêd.

(50). Va madam chim î pâta^{kh}shâê-ih, za^k-ich lâ-pâta-
khshâê-ih gabrâ î shatra pavan dûj î nafshâ asrûntan; mâ
baên ham babâ (51). Madam patmânag î pavan vashammûn-
ishna dârishnîh î pasîmâr, hanâ î pêshîmâr; madam zimânag
vabîdûnt î ôl gûb va patmânag î ân. (52). Va madam denâ
aêgh, amat aîsh madam aîsh hamêmârih-î kard yegavîmûnêd,
pavan zimân vabîdûnt lakhvâr vazlûnêd; pêsh min pasakhûn
yehabûnt, hamêmârih-î î tanid madam ham gabrâ barâ vabîd-
ûnayên, pasakhun î kadâm pêsh yehabûnishna. (53). Madam
chim î apârih î dâdistân; madam mâ gabrâ baên dâdistân-
râyînishnîh î dadîgar, sadîgar, va tasûm afdûm gûbishna; va
madam 22 â-darengîh î baên dâdistân-râyînishnîh.

וְעַל כֵּן מִדְּבַר הַזֶּה וְעַל כֵּן (61) וְעַל כֵּן מִדְּבַר הַזֶּה
 עַל כֵּן מִדְּבַר הַזֶּה וְעַל כֵּן מִדְּבַר הַזֶּה
 (62) וְעַל כֵּן מִדְּבַר הַזֶּה וְעַל כֵּן מִדְּבַר הַזֶּה
 עַל כֵּן מִדְּבַר הַזֶּה

(63) וְעַל כֵּן מִדְּבַר הַזֶּה וְעַל כֵּן מִדְּבַר הַזֶּה
 וְעַל כֵּן מִדְּבַר הַזֶּה וְעַל כֵּן מִדְּבַר הַזֶּה
 וְעַל כֵּן מִדְּבַר הַזֶּה וְעַל כֵּן מִדְּבַר הַזֶּה
 וְעַל כֵּן מִדְּבַר הַזֶּה וְעַל כֵּן מִדְּבַר הַזֶּה
 וְעַל כֵּן מִדְּבַר הַזֶּה

(64) וְעַל כֵּן מִדְּבַר הַזֶּה וְעַל כֵּן מִדְּבַר הַזֶּה
 וְעַל כֵּן מִדְּבַר הַזֶּה וְעַל כֵּן מִדְּבַר הַזֶּה
 וְעַל כֵּן מִדְּבַר הַזֶּה (65) וְעַל כֵּן מִדְּבַר הַזֶּה

ayûf 3 gaökâê pavan kolâ dâdistân. (61). Va madam qhand
 âînînağ aîrikhtagîh î baên dâdistân pavan miłayâ; mâ baên
 ham babâ. (62). Madam âînînağ î yashar-môgân ôl fradipân
 fitâr vabîdûntan; mâ baên ham babâ.

(63). Madam aêgh frârûnîh î mînişna, gûbişna, kûnişna
 î anşûtâ hamâğ min frârûnîh î Spenâğ-mainûğ, va mardûm
 benafşâ ôl nafşâ vabîdûnând, afashân pavan zak râs mizda
 yehamtûnêd; va avârûnîh hamâğ min avârûnîh î Ganâğ-mainûğ,
 anşûtâ benafşâ ôl nafşâ vabîdûnând, afashân pavan zak
 râs pûhal yehamtûnêd.

(64). Va madam âzârîgîh î min a-patîtîg vinâsîh;
 aêgh, pavan fratum, va dadîgar, va sadîgar, va qhahârûm,
 va panjûm aregdûş î a-patît mâ âzârîhêd. (65). Va
 madam aêgh, katâra gûbişna î sam-nimâyîşnîhâ,

וּמִשְׁמַלְמֶלֶת עַל־מֶלֶךְ וְעַל־מֶלֶךְ וְעַל־מֶלֶךְ וְעַל־מֶלֶךְ
וְעַל־מֶלֶךְ וְעַל־מֶלֶךְ וְעַל־מֶלֶךְ וְעַל־מֶלֶךְ

[illegible]

va katâra âgêrepta î â-frûd vardîshnî tanâpûhar yehvûnêd;
vinâs î min ham vinâs.

(66). Va madam aégh, mûn vijôrdan; mûn baresmanag-vara vijôrdan, î pâhlûm; va garemûg-vara î nîtûm katâra. (67). Va madam vakhdûntan î 2 gabrâ pavan agavîn kh^vâstag, va baên zimân agavîn dâtôbar va vara patash bavîhûnastan; va amat aêvag 3 zamûn kh^vâstag pêsh vakhdûnêd. va aêvag dâtôbar va vara pêsh bavîhûnêd; va mâ baên ham babâ. (68). Va madam aîsh min dêarishna î aîsh, pavan vînishna î ham, kh^vâstag i aîsh bûrdan; va ôlâ mûn-ash pêsh dâsht baên hâsra, gaökâê î pavan dêarishna ayûf kh^vîshîh pêsh dâtôbar; va amat chesh baên hâsra gaökâê lâ mat yegavîmûnêd; va mâ baên ham babâ.

(69). Va madam aêgh dâtôbar vichîra min Avistâg-ô-Zand kûnishna, ayûf min ham-dâdistânîh î shapîrân, mã baên ham

וַיֵּלֶךְ :: (70) וַאֲמַתַּשׁ אֲהֻג לָא פַּאֲתָג, פַּוּאן אַנָּא-אֲהֻגִּי; וַאֲמַדָּמ-יֶחַ דַּאֲחֻשְׁגַּא זְיַאשְׁחָן אֲהֻגָּאן. (71). Madam aēgh, qhand dādistan zyash pavan madam patkārdan aēvag gūbišnīh kabad.

(72) Madam sāmān ī dātōbar vabīdūntan, va avarīh ī vabīdūntag dātōbar; va mā baēn ham babā. (73). Madam sāmānīh ī tang-garīh va a-tang-garīh ī dātōbarān. (74). Va denā-ich aēgh, dātōbarīh ōl ōlā ī ākās-dāta yehabūnishna, va sāmān ī dāta ākāsīh. (75). Madam aēgh, dāta dātōbar ī dātōbarān pēshimārīh, pasimārīh, va dādistan tāshishnīh, vijōrdīh pavan mā vinās a-ghār yehvūnēd. (76). Va denā-ich aēgh-ash dātōbarīh ī madam zak hand mādīg³ vichīra patash kadbā vabīdūnayēn āzār.

babā. (70). Va madam pātakshshâ mezabanûnân ī gabrâ pâh va staōra, amatašh âhûg lâ paêtâg, pavan ana-âhûgīh; va madam-ich dakhshag zyashân âhûgân. (71). Madam aēgh, qhand dādistan zyash pavan madam patkārdan aēvag gūbišnīh kabad.

(72). Madam sāmān ī dātōbar vabīdūntan, va avarīh ī vabīdūntag dātōbar; va mā baēn ham babā. (73). Madam sāmānīh ī tang-garīh va a-tang-garīh ī dātōbarān. (74). Va denā-ich aēgh, dātōbarīh ōl ōlā ī ākās-dāta yehabūnishna, va sāmān ī dāta ākāsīh. (75). Madam aēgh, dāta dātōbar ī dātōbarān pēshimārīh, pasimārīh, va dādistan tāshishnīh, vijōrdīh pavan mā vinās a-ghār yehvūnēd. (76). Va denā-ich aēgh-ash dātōbarīh ī madam zak hand mādīg³ vichīra patash kadbā vabīdūnayēn āzār.

1. DM. adds ::—2. DM. ۱ ۱۶۴—3. Or *mādagī* for *mādagīg*.

(77) אִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה
 וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה
 (78) וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה
 וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה
 (79) וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה
 וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה
 (80) וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה
 וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה
 וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה
 וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה

(81) וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה
 וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה
 (82) וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה וְהָאִשָּׁה מִן־הַמִּנְחָה

(77). Madam hazalih î mûn kh^vâstag min dârishna î aîsh pavan i benafshê yadê yansegunayên, amat-ash madam patkâr-ênd, kh^vîshîh yemalelûnêd, patash aîrikhtîd. (78). Va madam 5 âînîag î aîrikhtagîh î pavan kh^vâstag mâ pavan jîvâg va pavan hâsra yehvûnêd; mâ baên ham babâ. (79). Madam a-hâma hankhetûntan hâma-dâr, va hâma 2 pêsh barâ hankhetûnt; madam patkârdan î pavan hâma-dâr; mâ baên ham babâ. (80). Va amat aîsh kh^vâstag i aîsh nafshê ôl hân aîsh pavan vînîshna î ôlê mûn nafshê avispârîdan, va ôlê mûn barâ yansegûnân pavan kh^vîshîh madam patkârîdan; mâ baên ham babâ.

(81). Madam patkârîshna î avâm î abîtrân, amat aêvag min ham-bâjân khûstûg, va avârîg mat yegavîmûnd; afashân tûbân patkârdan lâ patkârênd. (82). Madam rûbâgîh î patkâr-

מִן־עֲנֵי אֶת־הַיָּדִים וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים
 וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים (89) וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים
 וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים (90) וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים
 וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים (91) וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים
 וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים (92) וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים
 וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים (93) וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים
 וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים (94) וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים
 וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים (95) וְהַיָּדִים מִן־עֲנֵי אֶת־הַיָּדִים

angúst barâ ramîtunt shâyad, pâta^hshâê amat patkârishna
 lâ vabîdûnayên, barâ yansegûnân. (89). Va madam bartâ
 pavan shôê barâ yehabûntan, vidard abû, mûn pâta^hshâê
 yehvûnt. (90). Madam vinâs i kanîk min shôê pâdyârânin-
 îdan. (91). Madam vinâs i min kh^vâstag pavan hanâ kâr
 aêvâch yehabûntan, aêgh kâr jvîd min ehâshishnîh pavan
 hanâ qhim aêvâch kardan aêgh:—“Vad-am nîshâ yehabûnând,
 amat chesh zak râê lâ yehabûnd.” (92). Madam vinâs i
 kanîk pavan kanîk, ayûf hân mandavam i zîvandag, ayûf
 gûftan aêgh: “Lak ôl zak i li akhtâ bartâ madam sejîtunî,
 li-îch ôl zak i lak madam sejîtûnam.” (93). Va madam nîshâ
 i li-îch tanû vinâs, i min zak vinâs. (94). Madam lakhvâr
 yehamtûntan i kh^vâstag i kanîk râê barâ yehabûnêd, amat
 kanîk, pavan nîshâ-îh, ôl kh^vâstag lâ yehabûnêd. (95).
 Madam kanîk mûn âkhar min 15 shnat pavan shôê

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lâ yehabûnt yegavîmûnêd; afash abû dashtân-mêyah vijârdan,
 ân madam dâshtan, vinâskâr vazlûnêd, sarîruntâr-î frâj
 vabîdûnêd; mâ baên ham babâ.

(96). Madam yehabûntan i khûrîshna, mandavam i jvid
 min nîshd, ôl aîsh mûn aîsh Daêna i Mazdayasnân stâyêd,
 amat-ich pavan bîm; denâ-ich aêgh, mûn afash barâ amat levatâ
 Daêna i Mazdayasnân ham-vâcha barâ yehvûnt, ash âkhar dâsra
 yehabûnishna i vîra masâê nîshd. (97). Madam vinâs i atap-
 dâta kardan i haît min marg-arjânân. (98). Va madam kâr
 framûd i yâtûg tûjîshna i pavan tanâpûhar i dîn jîv¹ aêgh-ash
 kâr chand, va baên chand shnat barâ kûnishna.

(99). Va madam yôm va lélyâ, i agrî, va
 miyânag, va nîtûm; aêgh, jvid jvid chand hâsra; afashân
 yehamtûnishna baên kadâm radîh; burînag zyashân

1. Div written jiv in Pâzend.

(138) וְכַּסְיָא דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים

(139) וְכַּסְיָא דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים

וְכַּסְיָא דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים

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וְכַּסְיָא דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים

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וְכַּסְיָא דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים

(143) וְכַּסְיָא דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים

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(144) וְכַּסְיָא דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים

(145) וְכַּסְיָא דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים דְּמַדְמַדִּים

(138). Va madam paêtâgîh i dâdistân i kas min zak i mas.
(139). Va madam frêh shapîrîh âshtîh stîhîhâ-ich pavan nîshd
va frazand, va âvân, va patîshn-ich, madam vara va kh^vâstag-
ich patash, patkârîshna i haît barâ yansegûnân, (140). Va
madam garân vinâsîh i kh^vâstag i pavan nâm-kûnîh mainû-
gân avisâinîdan. (141). Va madam dâdistân-i mûn-ash 3
âînîdag dînâ madam 3 aîsh baên. (142). Va madam
dâr-i i amat barâ dûjît mât i 100 vâe pâk, 1000 vâe barâ
yehvûnêd.

(143). Va madam vinâs i min pêsh frîp i darengîh
frâj mastan, va dahrag i chand angûst i kasist frâjtûm
bajag barâ kh^vârdan. (144). Va madam vinâs i shûsra
ôl nekadân i 4 pêtîstân shedkunân. (145). Va
madam lakhvâr dâsthan i aêvag min kûshîdârân

אֶל כְּסִימָא דְּכֶה הָאֵל כְּ רַחֲמֵי :: (146) וְ כֶּה שֶׁשׁ כְּסִימָא
 שֶׁשׁ שֶׁשֶׁמֶשׁ זָמַן כְּסִימָא שֶׁשֶׁמֶשׁ זָמַן וְכֶה הָאֵל כְּ רַחֲמֵי
 כְּ רַחֲמֵי :: (147) כְּסִימָא דְּכֶה וְכֶה שֶׁשֶׁמֶשׁ זָמַן כְּסִימָא
 שֶׁשֶׁמֶשׁ זָמַן

(148) כְּסִימָא דְּכֶה שֶׁשֶׁמֶשׁ זָמַן וְכֶה שֶׁשֶׁמֶשׁ זָמַן
 כְּסִימָא :: (149) כְּסִימָא דְּכֶה שֶׁשֶׁמֶשׁ זָמַן וְכֶה שֶׁשֶׁמֶשׁ זָמַן
 וְכֶה שֶׁשֶׁמֶשׁ זָמַן :: (150) וְכֶה שֶׁשֶׁמֶשׁ זָמַן וְכֶה שֶׁשֶׁמֶשׁ זָמַן
 וְכֶה שֶׁשֶׁמֶשׁ זָמַן שֶׁשֶׁמֶשׁ זָמַן וְכֶה שֶׁשֶׁמֶשׁ זָמַן
 וְכֶה שֶׁשֶׁמֶשׁ זָמַן שֶׁשֶׁמֶשׁ זָמַן וְכֶה שֶׁשֶׁמֶשׁ זָמַן :: (151)
 כְּסִימָא דְּכֶה שֶׁשֶׁמֶשׁ זָמַן וְכֶה שֶׁשֶׁמֶשׁ זָמַן
 כְּסִימָא :: (152) כְּסִימָא דְּכֶה שֶׁשֶׁמֶשׁ זָמַן וְכֶה שֶׁשֶׁמֶשׁ זָמַן
 שֶׁשֶׁמֶשׁ זָמַן

min zanishna; mā baên ham babâ. (146). Va madam âvâz-zadam î 8 âînîna; zadam amat aga-daêna madam hû-daêna vabîdûnayên; va mā baên ham babâ. (147). Madam lakhvâr-zadam î dûsh-daêna, amat sarîtar-daêna yekatlûnt.

(148). Madam lâ shedkûnân î mandavam i kh^vâstag baên dârishna î marg-arjân. (149). Madam hâvandîh î vinâs aîyyâr levatâ vinâs-kâr; va mā baên ham babâ. (150). Va madam pêshîmârîh va pasîmârîh vahânag kh^vâstag i myâzda i shapîrân apârîh, ôlâ aîshî mûn sardârîh î ôlâ i dât stâyîd, mûn pavan sardârîh lâ shâyad. (151). Madam vinâs-kârîh î dâtôbar, amat dâdistân î aîshî chîgûn zak bûn vabîdûnayên. (152). Madam garân vinâsîh î tanû i Aîr avô ana-Aîr avispârdan; mā baên ham babâ.

1-1. DM. כְּסִימָא , 144—2. DM. adds ::—3. DM. שֶׁשֶׁמֶשׁ זָמַן

(153) 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥

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(156) 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥

(157) 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥
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(153). Madam masîh î dahîshna î gabrâ î yasharûb min zak î zakâê dahîshna, Rashnû î rajîstag baên dâmân frâj gûftan padîraftan râê. (154). Denâ-ich aêgh, amat yasharmaôga yehamtûnd patkâr kardan âvâyad, amat pavan yadâ ayûf rigelâ, amat-ich pavan rôêshâ bîm, min zak î râst gûftan lakhvâr lâ yegavîmûnîshna. (155). Denâ-ich aêgh, zûshâram î khâstâg ayûf a-vairâyîshna ôl khîshân râê, zak î lâ yemalelûnêd, bîshêd mayâ, va âtâsh, va gabrâ î yasharûb, va a-sij-aôja Amesûspendân min gâs a-âramêd.

(156). Va madam garân vinâsîh î yasharûbân aûshkâftag kardan. (157). Va madam yehabûntan î Ganâg-mainûg vad-khâhîh va zûr gaôkâêîh, nugîrâê va kadbâ dâtôbarîh, pavan paîtîyâragîh î Rashnû î rajîstag, pavan akhûrsandîh î sûta î min Rashnû, min ôlâ-shân zîyâna yehvûntan vakhdûntan

לִּי שֶׁיִּשְׁמַעְנִי אֱלֹהִים וְיִשְׁמַעְנִי אֱלֹהִים
 שֶׁיִּשְׁמַעְנִי אֱלֹהִים לִּי שֶׁיִּשְׁמַעְנִי אֱלֹהִים (158) וְכֵן
 וְלִי שֶׁיִּשְׁמַעְנִי אֱלֹהִים וְיִשְׁמַעְנִי אֱלֹהִים וְיִשְׁמַעְנִי
 אֱלֹהִים וְיִשְׁמַעְנִי אֱלֹהִים (159) וְכֵן שֶׁיִּשְׁמַעְנִי
 אֱלֹהִים וְיִשְׁמַעְנִי אֱלֹהִים וְיִשְׁמַעְנִי אֱלֹהִים
 וְיִשְׁמַעְנִי אֱלֹהִים

(160) וְכֵן שֶׁיִּשְׁמַעְנִי אֱלֹהִים וְיִשְׁמַעְנִי אֱלֹהִים
 וְיִשְׁמַעְנִי אֱלֹהִים (161) וְכֵן שֶׁיִּשְׁמַעְנִי
 אֱלֹהִים וְיִשְׁמַעְנִי אֱלֹהִים וְיִשְׁמַעְנִי אֱלֹהִים
 וְיִשְׁמַעְנִי אֱלֹהִים וְיִשְׁמַעְנִי אֱלֹהִים (162)
 וְכֵן שֶׁיִּשְׁמַעְנִי אֱלֹהִים וְיִשְׁמַעְנִי אֱלֹהִים
 וְיִשְׁמַעְנִי אֱלֹהִים וְיִשְׁמַעְנִי אֱלֹהִים

lâ shâyîdanî, Rashnû gâsî tamâ aêgh dâdistân î mûst-âômandân âzâd âhangîh râê lâ yehabûnd. (158). Va madam âzâd âhangîh î Rashnû min pârag yansegûnân yehamtûnêd, va vazlûntan î pavan garzishna ôl Âtharmazda; va mâ baên ham babâ. (159). Va madam dâtôbar î râst î hanjamanîg, pavan hamaêstârih î dûjân, stahmagân, yasharûb-ganân, yehabûntan.

(160). *Va madam madan shâyîdan î kolâ aîsh, pavan kh'îshkârîh, ôl zak î pâhlûm ahvân. (161). Madam masîh î râst dâtôbarîh min avârîg kerfag; garân vinâsîh î min kadbâ dâtôbarîh, va amat râst min kadbâ barâ shnâkhtan vichîra barâ lâ vabîdûnayên.*

(162). *Madam Gâsân va Hâdaôkhta va Dâta gaprahûnastan va narm kardan, baên khavî tunastan î patash pâdagân; vinâs min lâ khavî tunastan; mâ ajash*

1-1. DM. 10-13-2. DM. 4-2-3, DM. 11-10-4, Or, *bishin*.

כד נ מלאנד ספאריז א צע פל פארלייב: (4) א אראט נ טאג
 נ דליט א מילאמאן כד נ וואס פאר א טאג: (5) א אראט
 טאג וואו צע דליטס-טאג א דליט א טאג א דליט א טאג א דליט
 מלאנד נ כד נ מלאנדספאריז א טאג נ טעגלעך דליט-טאג א מלאנד
 וואט נ א וואט מילאמאן דליטס-טאג א כד נ א טעגלעך
 דליט-טאג נ טאג א דליט נ א וואט דליט מלאנד-טאג א וואט
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(6) צע מילאמאן נ טאג א טאג וואט-טאג נ דליט וואו טאג
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zak î gaöharîg havâ-and; va mâ baên ham babâ. (4). Va chandîh î jivâg î drûsh, va jvîd-jvîd zak î kadâm dûj yakhsenunêd. (5). Va chand, chîgûn, pavan mâ, drûshishnîh dûj î drûj dâdan; zak hamêmârân nafshâ arja î zak î gaöharig havâ-and; va jivâg î âvâyêd drûshîh va gaöharîg; vinâs î min vêsh jvîd âînîneg drûshishnîh, va zak î min shedkûnân drûshîh î dâdan; sâmân î min vêsh drûsh arjânîgîh; va chandîh pâdag î dûjîh min sâmân î drûsh arjânîgîh frâj; zak-ich î frûd min sâmân î drûsh arjânîgîh.

(6). *Madam âînînegân î dûjîh; va afzûnîg vinâsîh î dûj pavan tanû gandan va raêshîdan; va a-paêtâgînîdan î mâdag pavan dûj î pavan hâsra, va zak î pavan zak jivâg, zak î pavan aêvag gâm yehvûnêd; va dûj levatâ hazal, va bâdôgzêd, va kâidyôgzêd; hân-cha vinâs pavan pêshîh va âkharîh*

1-1. DM. וואו א דליט—2. DM. וואו *shatan*—3. DM. adds :—4. DM.

כּ וּמִן הַשָּׂרָא לְהַחֲזִיק בְּכֹחַ הַיָּדָא (19) :: וְכֵן
 מִן הַשָּׂרָא לְהַחֲזִיק בְּכֹחַ הַיָּדָא וְכֵן מִן הַשָּׂרָא
 לְהַחֲזִיק בְּכֹחַ הַיָּדָא וְכֵן מִן הַשָּׂרָא לְהַחֲזִיק
 בְּכֹחַ הַיָּדָא וְכֵן מִן הַשָּׂרָא לְהַחֲזִיק בְּכֹחַ הַיָּדָא
 וְכֵן מִן הַשָּׂרָא לְהַחֲזִיק בְּכֹחַ הַיָּדָא (20) ::
 כּ וּמִן הַשָּׂרָא לְהַחֲזִיק בְּכֹחַ הַיָּדָא (21) ::
 וְכֵן מִן הַשָּׂרָא לְהַחֲזִיק בְּכֹחַ הַיָּדָא וְכֵן
 מִן הַשָּׂרָא לְהַחֲזִיק בְּכֹחַ הַיָּדָא

(22) כּ וּמִן הַשָּׂרָא לְהַחֲזִיק בְּכֹחַ הַיָּדָא
 וְכֵן מִן הַשָּׂרָא לְהַחֲזִיק בְּכֹחַ הַיָּדָא וְכֵן
 מִן הַשָּׂרָא לְהַחֲזִיק בְּכֹחַ הַיָּדָא וְכֵן
 מִן הַשָּׂרָא לְהַחֲזִיק בְּכֹחַ הַיָּדָא

min hâsra rôeshâ lakhvâr ôl râstîh yehtûnêd. (19). Va
 madam avârîg î ajash paêtâg kadbâ châshishnih î dâtôbar,
 tûjishna î kadbâ châshishnih va zûr-khvahishnih va zûr-
 nigîrâyî va zûr-gaôkâêih, mûst-âômand nafshâ yehvûntag; va
 pavan mandavam vijârishna î jvîd baên mûst-âômand;
 vijârdan pavan hîch kerfag ana-âft lâ yehvûnt. (20). Va
 madam âzârîh î dâdistân ôl radân. (21). Madam shnâgîh
 î nârîg va a-purnâyîg î âkâs-dâta, pavan dâtôbarîh, madam
 min purnây gabrâ i ana-âkâs-dâta.

(22). Va madam aîyyârîh î nîyâcagîh î ôl ratû ôl
 drenj inîdag dâdistân nafshâ hâvishta, vinâs min ana-
 aîyyârîh, chîgûn zak î amat aîyyâr nîyâz mûst-âômand;
 aîyyâr-âômand min ana-Aîrân pâtakhsâê bavîhûnastan;
 afash chîgûn khvahishna hetyûnishna ana-Aîr ôl

THE DĪNKARD.

BOOK VIII.

Contents of the Twenty-one Avesta Nasks.

INTRODUCTION.¹

Thanks-giving unto Ahuramazda, and praise unto the Religion of Ahuramazda-worship, which is the established Law of Ahuramazda opposed to the demons.

(1). The Eighth (Book) is here a compilation (*aiyyâd*)² regarding the summary³ of the contents⁴ of the Nasks⁴ of the Religion of Ahuramazda-worship, each separately.⁵ (2). The writing and publication (*navîdînîdan*)⁶ of what is within the area⁷ of this book,⁸ regarding the enumerations⁹ of the good Religion, (are derived) from the Zand¹⁰, for the information of the many; what (is meant) for giving information¹¹ about the Reli-

¹ What follows is the Pahlavi writer's Introduction to Book VIII. of the *Dinkard*, which is called chap. I by Dr West in S. B. E., vol XXXVII.

² *Hashtûm madam hangerdigih i..... bitamâ aiyyâd*. Comp. *aiyyad-gâr*, "a book," "a compilation," "a memorandum," "a reminiscence."

³ *Hangerdigih*, Av. *hama* and *gere*, "to hold."

⁴⁻⁴ *I baên naskihâ*, lit., "of what is in the Nasks," or "of what is contained in the Nasks" ⁵. *Jvid jvid* ⁶ Comp. Av. *nava* and *vid*, "to know," Pers. *navid*, "good news," *navidan*, "to announce good news;" hence, an announcement or publication of what is new and marvellous.

⁷. Reading: *shâd-aûrvân*; comp Mod Pers *shâdurbân*, or *shâdurvân*, which means "a large tapestry suspended before the gate of a royal palace," "a halo round the moon," "an area," or "compass" ⁸. *Nâmag*

⁹. *Aûshmûrîshna*, lit., "enumerations" Comp Av. *mere*, "to count," Pers. *shamurdan*, "to mention," "to commemorate." ¹⁰. The Pahlavi Version of the Avesta with Commentary. ¹¹. *Âkâs-dakîshnîh*.

gion; what (is) for this reason¹ the authority² of the high-priest, (what is) in itself the Scripture (*nipishtan*)³ of the well-known Religion.⁵

(3). But, before that, (it is) the usage to write regarding the enumerations of the divisions⁴ of the Mazdayasnian Religion, their sub-divisions,⁵ and the sections⁶ of (such) sub-divisions; (and) to show that the enumerations, which though (*amat*) more summarized in their divisions, are summarized in the sub-divisions of their divisions, and (are) more diffused⁷ in the sections of the sub-divisions.

(4). The (principal) divisions of the precepts⁸ of the Mazdayasnian Religion (are) three⁹:—The *Gāthā*, which are the higher spiritual knowledge of spiritual activity; and the *Dāta*

¹. *Ōl hanâ* ². *Pâdram i dastôbar*, comp. Av. *pâtar* and *rama*, lit., “a protector of ease and comfort,” “what facilitates” (the high-priest’s function of interpreting the sacred texts); hence “a helping instrument,” “an authority” *Ōl hanâ pâdram dastôbar*, according to West, “for this simple high-priest” *Pâdram* elsewhere means “a reward;” comp. Pers. *bâdram* (see the use of it in Book VI, chap. CCCIII, § 1).

³ *Aêvâjî* (for *aêvâjig*) *Daêna nipishtan*, lit., “the writing of the well-known Religion.” In the period in which this Book VIII. was written the Pahlavi Version of the Avesta Nasks seems to have been regarded as of equal authority with the Avesta text.

⁴ Reading *banjishna*, “a classification;” comp. Skr. *bhanj*, Av. *bañ*, “to break,” “to divide” ⁵ *Bâhar*, lit. “parts,” or “portions.” *Banjishna bâhar*, lit., means “parts of divisions” ⁶ *Burnag*, “cuttings.” Pers. *bûridan*, “to cut” Comp. Skr. *bhrinati*, and Av. *pairibreniti*.

⁷. *Vôstarishnig*, “spread out,” Av. *stere*, “to spread,” Pers. *gustardan*

⁸. *Huzvâresh manitunishna*, “thinking,” “opinions,” “precepts.”

⁹ These three classifications of the Avesta scriptures into the *Gāthā*, *Dāta* and *Māthra*, are alluded to at the beginning of the third book of the *Dinkard* (see Dastur Saheb Peshotanji, B. Sanjana’s Edition and Translation of the *Dinkard*, vol. I, p. 1), in which it is stated that the *Gāthās* were all told to Zarathushtra by Ahuramazda; that the *Māthras* were founded upon the *Yathâ-ahu-vairyô* hymn, and in them mention is made of the omniscience of God himself and of the power of the creation, so no portion of them could have been composed by the wisdom of men, nor from a number of current traditions.

As to Hadha-māthras, West’s remarks are as follows —“The exact meaning of *hâdak-mânsarik* is less clear, it is derived from Av. *Hadha-māthra*, “provided with spells, or inspired words,” a term applied to Zarâtûst in the Visp. XIII., 1, and also to the *Māthra-spenta*, or liturgy, in a phrase (see Westerg, Z A, p. 485) which is appointed to be used in certain parts of the liturgy whenever the Vishtâsp Yasht (a remnant of the last Hadha-māthric Nask) is recited; just as another phrase, referring to the Law, is appointed to be used in the same places whenever the Vendidad is recited. In what sense the Hadha-māthric Nasks can be said to be ‘provided with spells’ is not clear from the details given in chapters V-XI, but, practically, the meaning of the

(laws), which are the higher earthly knowledge of earthly activity; and the *Hadha-māthra*, which are the higher knowledge of high deeds, those which (lie) between these two.

term must be something like 'semi-religious' being applied to philosophy and science which are neither directly religious nor strictly secular" (see S. B. E., Vol. XXXVII, p. 4, n. 2) I may give another explanation of *Hadha-māthric*. The expression suggests to us from our acquaintance with the Avesta books now extant, that like the Gāthic and the Dātic Nasks, which extend over *hās* and *fragards*, it is not possible to name an Avesta chapter which is entirely *māthric*; just as it is possible to mention chapters which are wholly Gāthic or Dātic. There are Avesta chapters which contain *Māthric* passages along with Gāthic or Dātic, which it is fit to call *Hadha-māthric*, "with or including *Māthras*," and not *Māthric*.

The *Dinkard*, Book VI, which is edited and translated by me in vols. X-XIII, speaks at length with reference to these three classifications of the Avesta. Near the middle of the book (see my vol. XI, § CCVI, p. 69, l. 3) the following passage occurs.—

Afashân denâ-ich ângûn dâst, aêgh:—anshûtâ denâ 3 âinânag aêvag gâsânig, va aêvag hâda-mânsrîg, va aêvag dâtîg. Ôlâ i gâsânig hamîh levatâ yazadân, va vîchag-haitagîh min shaêdân va drûjân, va khvâstâg-patmân min dahm va gîvar, va pavan vîmâs i vabîdûnayên sharm va avînishna pâtrâs. Va zak i hâdag-mânsrîg hamîh levatâ yasharûbân, afash vîchag-haitagîh min dravandân, afash khvâstâg-patmân zak i frârûn vabîdûnâhyên, va pavan vîmâs i vabîdûnâ ashtra i sraôshôcharanâm khrafstra avajadân, vad-khânân tûkhtan pâtrâs. Va zak i dâtîg hamîh levatâ aîrân, afash vîchag-haitagîh min an-aîrân, afash khvâstâg-patmân min babâ, aêgh dâtîhâ shâyad kardan, va pavan vîmâs i vabîdûnâ ganî zanîshna Daêna yôm pâtrâs. "They (that is, the ancient sages, the *Paôiryô-tkaêshas*) considered this, too, thus. namely, men are of these three kinds:—one (is) the *gâsânig*, one, the *hâda-mânsrîg*, and one, the *dâtîg*. He who is *gâsânig* has a union (*hamîh*) with the good spirits, and an aversion from the demons and fiends; his wealth-measure is due to his piety (*dahm*) and commonsense (*gîvar*); and, for the sin which he commits, he has a sense of shame, and (is in) latent (*avînishna*) anxiety of the (future) punishment. And he who is *hâda-mânsrîg* (has) an association with the righteous, his aversion is from the wicked, his wealth-standard (is) what is performed with honesty; and for the sin which he might commit, is (obligatory) the destruction (*avajadân*) of pernicious creatures with the weapon of *sraôshô-charana*, the atonement (*tûkhtan*) to save himself from the punishment of hell (*vad-ahvân*). And he who (is) *dâtîg*, has an association with the humble (*aîrân*), his aversion is from the arrogant (*an-aîrân*), the standard of his wealth (is) by the court of law (*babâ*), that is, it is necessary (for him) to act according to law; and for the sin which he might commit, the smashing of an idol-temple (*kang*) on the *Daêna* day (i.e., the day of *Dîn*) is (obligatory) as a punishment."

In Book VI, § LXX, vol. X, p. 24, l. 11, it is stated thus: *Afashân denâ-ich ângûn dâst aêgh, handîshishna i mânûgîg min dravandîh i gâsânîgân. Va zak gaêtîg min dûshsrûbîh i hâdag-mânsrîgân. Va tars min pûhal va pazd i pâtakshêh i dâtîgân (va) min vîmâs barâ natrûnd.* "They considered even this thus. namely, spiritual anxiety is owing to the transgression of those who are versed in the Gāthic lore (*gâsânîgân*). And the earthly anxiety is owing to the ill-repute of those who are versed in the *Hadha-māthric* lore (*hâdag-mânsrîgân*). And the fear of punishment at the (*Chînvat*) Bridge and much affliction are owing to the sins of those who are versed in the Dātic lore (*dâtîgân*), and who do not protect themselves from such sins."

(5). And the reason of the three divisions of the exposition¹ of the doctrine of the Religion¹, is ² the entire knowledge, the practice and the principles (*âinîng*) of the wisdom and duties (*kûnishna*) of the same Religion; these which (are) three, have been (here) written. (6). Likewise, in the Ahunavar³, which is the source of the doctrine of the Religion, (there are) three metrical lines³; that which is the first (line) principally⁴ represents⁴ the Gâthic learning; and that which is the second (line) the Hadha-mâthric learning; and that which is the third the Dâtic learning.

(7-8). (There) have been 21 parts⁵ of its (three) principal divisions, which are called Nasks :—Seven (are) Gâthic, because they are composed in metres (*gâsân*); the names of those of the ritual of the Gâthic (*yashts*), are the Staôta-yasht, and the Sûdgar, and the Varsht-mânsra, and the Baga, and the Vashtag, and the Hâdaôkhta, and that which is composed in the Gâthic dialect, (namely) the Spenda. (9). And seven (are) Hadha-mâthric, (whereof) the names (are) the Dâma-dâta, and the Nâdar, and the Pâjag, and the Ratû-dâta-haitag, and the

1.1. *Daëna manitumushna nilîza*; West: "the reckoning of the revelation is the exposition. . . ." ² Lies in,

³. According to the Dînkard, Book VIII, the entire Zarathushtrian Avesta scripture consisted, originally, of twenty-one Nasks (or Books). The number twenty-one corresponds to the twenty-one words of the Ahunavar, and each of the Nasks is indexed particularly under one of its words. The three main divisions of the original Avesta literature into the *Gâthig*, the *Dâtig* and the *Hadha-mâthric*, correspond to the division of the Ahunavar prayer into three metrical lines, as follows :—

Yathâ ahu vairîyô, athâ ratush, ashât chît hachâ

Vanghêush dazdâ mananghō, shkyaôthnanām anghêush mazdâi

Khshathremchâ ahurâi â, yim dregubyô dadat vâstârem.

1.4. *Avartar nîmyêd*—³ The twenty-one words of the Ahunavar prayer quoted above, are regularly applied as names to the 21 Nasks, in the order in which these Nasks are mentioned above. The names of the twenty-one Nasks, from the twenty-one words of this most sacred *Yathâ-ahû-vairîyô* prayer, are :—*Yathâ*, the Sûdgar; *ahû*, the Varsht mânsra; *vairîyô*, the Baga; *athâ*, the Dâma-dâta; *ratush*, the Nâdar; *ashât*, the Pâjag; *chît*, the Ratû-dâta-haitag; *hachâ*, the Barish; *vanghêush*, the Kashkîsrûb; *dazdâ*, the Vishtâspa-sâsta; *mananghō*, the Vashtag; *shkyaôthnanām*, the Chitra-dâta; *anghêush*, the Spenda; *mazdâi*, the Bagân-yasht; *khshathremchâ*, the Nikâdûm; *ahurâi*, the Dûbâsrûjid; *â*, the Hûspâram; *ym*, the Sakâdûm; *dregubyô*, the Jvîd-shaêdâ-Dâta; *dadat*, the Hâdaôkhta; *vâstârem*, the Staôta-yasht.

Barîsh, and the Kashkîsrûb, and the Vishtâspa-sâsta. (10) Seven (are) Dâtîc, because they are composed in the legal language; the names of the Dâtîc Nasks, (are) the Nîkâdûm, and the Dûbâsrûjîd, and the Hûspâram, and the Sakâdûm, and the Vîd-shaêdâ-Dâta; and of those which are composed as legal codes with different *khshnâmans*¹, (are) the Chitra-dâta, and the Bagân-yasht.² (11). And, in a complete order,³ the Sûdgar, and the Varsht-mânsra, and the Baga, and the Dâma-dâta, and the Nâdar, and the Pâjag, and the Ratû-dâta-haîtag, and the Barîsh, and the Kashkîsrûb, and the Vishtâspa-sâsta, and the Vashtag, and the Chitra-dâta, and the Spendâ, and the Bagân-yasht, and the Nîkâdûm, and the Dûbâsrûjîd,⁴ and the Hûspâram, and the Sakâdûm, and the Jvîd-shaêdâ-Dâta, and the Hâdaökhta, and the Staôta-yasht.

(12). In all the three (divisions) all the three⁵ are (included); in the Gâthîc (are included) the Hadha-mâthric and the Dâtîc; in the Hadha-mâthric, the Gâthîc and the Dâtîc; and in the Dâtîc, the Gâthîc and the Hadha-mâthric. (13). In each separately is entertained⁶ that⁷ which is essentially and chiefly pertaining to itself⁷, and that which is pertaining to another division and introduced⁸, is also entertained (in it); the reason⁹ of it (being) the two (lives) for all⁹ in the spiritual and material worlds, and in the material and spiritual worlds, and in that between (these) two.

(14). And the place¹⁰ of the Vashtag¹¹ part of the Gâthâs¹¹ being¹² very next to¹² the last of the Hadha-mâthric (Nasks), (is) because (*chîgûn*) it is written in connection with the Vishtâspa-

¹. That is, with different formulæ of propitiation. ². Properly, Bagân-yasht.

³. *Patisârag*, Av. *paiti* and *sara*; lit, "something upto the end," or "successively," or "something first". West's rendering: "the sequence."

⁴. West's reading: *Ganabâsar-nigad*

⁵. Namely, the Gâthîc, the Dâtîc and the Hadha-mâthric Nasks.

⁶. *Mâhmânig*, comp. Pers. *mahmân*, "a guest"; *mahmânî*, "hospitality."

⁷⁻⁷ *Zak î benafshâ mâdigânîhâ va mâdagvarîhâ* Comp. Semitic *maddî*, "substantial," "constitutional"; or *mâddiyat*, "materiality," "substantiality."

⁸. *Baên yâtûnt*. ⁹⁻⁹. *Afash chîm*.....*kola* 2.

¹⁰. *Hastan*, "existence," "position," or "being." ¹¹⁻¹¹. *Vashtag bâhar min Gâsân*.

¹²⁻¹². *Patvâstan î frâj ôl* . . . , "having prominent connection with," or "being (named) quite next to."

sâsta, the last of the Hadha-māthric (Nasks). (15). The reason of the Hâdaðkhta-yasht being¹ (mentioned) next to¹ the last of the Datic (Nask), the Jvîd-shaêdâ-Dâta², and the Dahishna-î-stîh-Dâta³ being between the Hadha-māthric (and) the spiritual Gâthâs, (is) because (it is) the spiritual world, too, which (is) the source of life (*ahû*), and (it is) important⁴ for, and the purpose of the material world⁴; and the immortal⁵ part which is causing⁶ the cause and purposing the purpose,⁶ (is) the (immortal) part in its origin.⁷ (16). And the place of the final Datic (Nask),⁸ which is after the Gâthîc (Nasks) which are the sources of (its) connection, is a symbol of the pure influence⁹ of the Gâthîc (Nasks) being upon the first spiritual condition, which¹⁰ will be the final condition, too, of the material world;¹⁰ and just as from the spiritual abode¹¹ (there was) the coming down¹¹ (to the material), so (there will be) the reunion¹² (of the material) to the spiritual.¹²

(17). And the reason of the twenty-one parts of the three divisions of the enumerations¹³ of the Religion (is) in the distinctions¹⁴—which intrinsic distinctions are manifest from (their) composition—also in the three metrical lines of the Ahunavar (there) are twenty-one words, which are the sources of the enumerations of the Religion. (18). Just as the three metrical lines of the Ahunavar which (is) the basis of the enumerations of the Religion, (are) a symbol of the three divisions of the enumerations of the Religion, so the twenty-one words of (the)

¹⁻¹. *Pavan patvand î ol . . .* 2. Commonly called *Vendîdâd*.

2. The Pahlavi rendering of the Avesta name, Dâma-dâta. 4. *Stîh chimûg va vahânûg*. 5. *Noshîhêd*, lit, "what is immortalized"

6-6. *Chimûg ôl chim, va vahânûg ôl vahân*. 7. *Bâhar ôl bân*.

8. Here an Avesta word *hîm* is written by mistake. It has no meaning in the context West's meaning. "which is about the Hôm," is inadmissible, considering the whole context of the Bagân-yasht.

9. *Râyînishnih* 10-10 *Afdûm-ich zak yehvûnêd stîh*.

11-11. *Mm mainûg nûshastan frûd yâtûntan*, lit., "the coming down from the spiritual seat" 12-12. *Lakhvâr ôl mainûg patvastagîh*.

13. *Manîitunishna*.

14. *Vichîdag* for *vichîdagîh*; generally "selected ones," or "selections,"

three (lines) indicate¹ the twenty-one parts of (all) these three divisions; just as it is manifest:—"He who is the all-knowing Creator produced a sacred text from every single word."

(19). It is known (*âshnâg*) from the testimony (and) information of the Religion, due to the teaching of Zarathushtra of the revered-*fravâhar*, in the district of Irân, (that) the sections of the parts, such as the *has* and the *fragards* which (are) in the Nasks, were one thousand. (20). And after the destruction had come from the ill-reputed, wicked, (and) wrathful² Alexander, (even) so much³ was not recovered from (the ruins of) what had existed,⁴ as it would be possible⁵ for a high-priest to preserve in (his) memory.⁶ (21). That for which⁷ the pious⁸ Âtarô-pâta,⁹ son of Mahrâspend, is known so far as (even) now through⁹ his achievement and his preservation⁹ (in an ordeal), in the books (*mâdîgân*) of the country of Irân, in (his) teachings and monitions¹⁰ which have been preserved.

(22). After writing each Nask separately, namely (*aîgh*), as¹¹ to what it speaks about more at length¹¹, a detailed¹² description is given of the different Nasks,¹² and it is accessible¹³ in its different *hâs* and *fragards*; because in these details any difficulty¹⁴

¹. *Nimâyêd*

². *Aêshma-kard*, "highly-angry"; comp. Pers. *khashm kardan*, "to tickle"

³. That is, so much of the sacred literature. ⁴. *Ajash yehvânt*.
⁵⁻⁶. *î pavan dastôbar dâsthan shâyaîd havâ-âe*. ⁶ For the restoration of the Avesta, ⁷. *Hû-fravart*, lit., "of good *fravâhar*,"

⁸. Âtarô-pâta, the renowned head-priest under the Sâsânian king, Shah-pûhr II., son of king Ahuramazda. He is well-known as the author of several didactic and ethical Pahlavi treatises, and also of some of the existing Pazend Zoroastrian prayers. He is frequently mentioned in the *Dînkard*, Books III. and VI. (see especially vol. V., p. 241 *seq.*) He is mentioned in the *Bûndah-îshna*, chap. XXXIII; *Shikand-gûmânîg Vujâr*, chap. X, § 70, and *Artâ-vîrâf*, chap. I., § 16. His ten monitions, given in Book III., § 199, are interesting.

⁹⁻⁹. *Patash pasdkht kardan va bâkhtan*

¹⁰ Reading: *va pandân*, "and the admonitions" Perhaps *npishna*, "writings."

¹¹. *Pavan mâ avîrtar madam yemalêlûnêd*.

¹²⁻¹² *Madam naska naska aûshmûrîhêd*.

¹³. *Afash ôl â-yâvîshna yehamîûnêd*, lit., "what reaches for acquirement."

¹⁴. Comp. Pers. *durush*, "difficult," "hard."

of the excellent¹ and qualified compilation² is explained.³ (23). But, first of all, as to the different⁴ nasks⁴, namely, as to what each says it is here written, as is the practice to write; the extent⁵ of (our) attainment being unadapted to the marvellousness itself (of these books.)⁵

CHAPTER I.

Homage to the glory of the good Religion of Ahuramazda-worship.

(1). The Sudgar¹ (is) a book (*mâdîgân*) about the strength of the pure (*avîjag*) extolling of the first utterance² of Ahuramazda, through thinking, speaking, and acting; and the abstinence from the laws of the most evil and most³ opposing people.³ (2). And the extolling of the meritoriousness of the excellences⁴ of the good Religion, of a similar nature⁵, and the practice⁶ thereof; and the denouncement of⁷ the blemishes and sinfulness⁸ of the most evil religion (and) people⁹ of the same (evil) essence⁹, and of their abandonment of the adoration of the good spirits; and of the awful regard¹⁰ to the archangels of the physical world, (and) of the ample (*kabad*) information about the wealth

1. Comp. Pers. *khûshgûn*.

2. Comp. Pers. *gerd* "a collection," and *gerd kardan*, "to make public."

3. Comp. Pahl. *vichârishna*. 4-4. *Naska naska*.

5-5. *Sâmân î â-yâvîshna lâ afâh khûdash pasijag* (adapted).

1. *Sûdgar* is a more correct name of the Nask than *Stûdgar*. It is derived from Av. *sûta* and *kara*, meaning a book in which the deeds that are profitable here and in the next world are mentioned. According to the *Ravâyats*, it contained twenty two chapters, whereof the contents are given in the *Dînkard*, Book IX., chaps. II-XXIII, (see S B E., Dr West's vol. XXXVII, pp 172-226).

2. The Ahunavar prayer (see Book IX., chap. II)

3-3. *Paîtiyârâgînîdârtar*, lit., "more producing disturbance." Av. *paityâra*, "a counter-worker"

4. Comp. Av. *hunara*, which means "excellences"

5. *Hama-gaôhar*. 6. *Vabîdûnishnigîh*. 7. *Nikûhishna*.

8. *Bajag*. 9-9. *Hama-taôkhmag*.

10. *Pâhrîj*. Meaning thereby the extolling of the awful regard.....

of the spiritual world. (3). And the evidence of its being an old (Nask) is (that) in it there are sacred texts (*srûb*) about the Renovation (of the world).¹

(4). “Righteousness is the best prosperity.....”²

CHAPTER II.

(1). The Varsht-mânsra³ (is) a book about the birth of Zarathushtra, and his coming (*madan*) to the Religion; (and) whatever (is) on the same subject. (2). And the essentials⁴ of the priesthood, and the discipleship, and the *ahu*-ship, and the *ratu*-ship, and (their) staunch fidelity (*astûbânîh*), which are (mentioned) in it in the original (*kâdâ*) most comprehensive⁵ words of the Gâthâs. (3). About the explanation (*zand*)⁶ of the statements (*vâchag*) about everything, and (their) excellent series⁷; just as that (passage) which speaks thus:—“It is the Varsht-mânsra which has produced ample statements as to everything.” (4). That is, in the Varsht-mânsra there⁸ is some reference about⁹ everything⁹ whatever is mentioned in the Gâthâs.⁹

(5). “Righteousness is the best prosperity.....”

¹. For an explanation in detail refer to Book IX, chaps. V, IX, X, and XXIII.

². A Pahlavi rendering of the beginning of the Avesta formula *Ashem vohu*.... (see Dr. West's footnote 5, vol. XXXVII. p. 11.)

³. The *Varsht-mânsra* (Av. *varshta-mâhîra*, “the work or efficacy of the *mâthras*”) stands second in the list of the Nasks, and contained originally twenty-three Fragards. It is named the *Vahishta-mânsra* in the *Ravâdyats*. The substance of its twenty-three Fragards are given in Book IX, chaps. XXIV—XLVI, in S B E, vol. XXXVII, pp. 226-303. Darmesteter has discovered that, Fragment IV, in Westergaard's *Zend Avesta*, p. 332, is the Avesta text of the twenty-third Fragard of this Nask.

⁴. Reading *va mād*, comp. Pers. *mād*, *māddah*, West reads *numâh*, “notice”

⁵. *Hangerdîgtar*. The comparative degree is used off and on in Pahlavi to express the superlative.

⁶. See Book IX, chap. XXV.

⁷. Comp. Pers. *radah*. “a line,” “a series” (of thoughts). s.s. *Ash mandaxom mîdam y m'elânêd*, lit, “it says something about it.” Cr, “there is some mention about it.”

⁸⁻⁹. *Kolâ mâ pavan Gâsân gûft yegavîmûnêd*. See Book IX., chap. XXV., and *seq*,

CHAPTER III.

(1). The Baga¹ is a book about the divisions of the first word², the enumerations of the Religion; and the first creature (the *Ahû*³ mentioned) in that word; and the first coming of that (word)⁴, and the suitableness⁵ of the creatures (thereto); and the greatness of that word, and its similarly-embodied⁶ creatures;⁶ and the intermingling of special⁷ thoughts⁷ with it. (2). The most summarized knowledge about every thing⁸, each⁹ separately its own offspring;⁹ and several links¹⁰ are so connected with it, as it is said regarding the Baga, thus:—“(It is) the Baga which the *dāhmas*¹¹ chanted;” that is, it is announced to the *dāhmas*; that is, whoso shall perform this act of merit, for him such an act of merit will be performed.¹²

(3). “Righteousness is the best prosperity.....”

¹ The Baga Nask (relating to the Deity and the good spirits), stands third in the order given by the *Dīnkard*, in Book VIII. It originally consisted of twenty-one Fragards according to the *Ravāyats*, and twenty-two according to the *Dīnkard*, Book IX., chaps XLVII-LXVIII, (pp. 303-384) The first three chapters of the latter book contain a free translation of the *Ahunavairya*, the *Ashem-vôhu*, and the *yêngê-hâtâm* with a commentary (see the Avesta *Yasna*, chaps. XIX-XXI) The next eighteen Fragards contain an analytical commentary upon each of the *hās* of the five Gâthâs, respectively, the last Fragard being devoted to a very brief statement about the *Airyaman-mâthra* prayer (*Yasna*, chap. LIV).

² The first utterance of Ahuramazda, namely the *Ahunavairya* prayer.

See Book IX, chap. XLVII.

⁴ It may mean either the coming of the first creature *Ahû* on earth, or the first coming of the Revelation West. “the first occurrence of it”

⁵ *Pasâjishna*, comp. Pers. *pasîj*, “worthy,” “prepared” West: “adaptation”

⁶⁻⁶ *Humz-tanû dâma*. West: “and the greatness of that saying which is incorporating the creatures, owing thereto.”

⁷⁻⁷ Reading: *nâmchisht méd*, comp. Av *maiti*, Skr *manas*, Pâz *mi*, “a thought;” Av *rt man*, “to think” See Book IX, chap. XLVII, § 5, West’s Pahlavi Texts, Part IV

⁸ *Mandavam* ⁹⁻⁹. *Jvîd-jvîd nafshâ zahak*.

¹⁰ West’s reading *patvand-âe*, “an appendage”

¹¹ Comp Av. *dahma*, “the pious people” West: “(the Baga of) the community.”

¹² Here two different meanings are admissible as to the word *baga*. The idea here is that whoso of the pious people chanted the Baga Nask, a reward (*baga*) is declared for him in the next world. For the latter meaning compare Av. *baj*, “to divide,” “to distribute”, hence a distribution or reward by Ahuramazda.

CHAPTER IV.

(1). The Dâma-dâta¹ is a book about the work of maintaining and producing the best creatures. (2). First, in the spiritual world, and how much and how to maintain them in the spiritual (existence); their transformation² into the material (existence), being framed³ strong³ for descending⁴ (from the spiritual world) to fight against the life-destroyer⁵ (Aharman), and conjointly⁶ progressing,⁷ as they ought to, to bring to an end or break down⁸ his life-destroying power.⁹

(3). And the way and method (*â'nîn*) of producing creatures, and their material existence (*stî*); and the strength¹⁰ and work of the races and species; and whatever (is) on the same subject. (4). And the reason¹¹ as to wherefore they are produced¹¹, and as¹² to what they are to approach at the end.¹²

¹ The fourth Nask according to the *Dinkard*, and the fifth according to the *Ravayats* which state that this Nask contained thirty-two Fragards, and it is called *Dvâzdah-hômâst*. We know nothing more about the Dâma-dâta and the subsequent Nasks, beyond what is given in this Book VIII. From this chap. IV. which describes its contents above, we are able to ascertain that this Nask was the main authority upon which was based the compilation of the Pahlavi *Bûndahishna* and of the first half of the *Selections of Zâdspram*. In the ninth chapter of the latter book the Dâma-dâta is directly quoted. It is further quoted in the *Shâyast-lâ-Shâyast*, chaps. X and XII. The name literally means, according to the Pahlavi rendering *dâma-dahishnih*, "the creation or production of the creatures," according to the Avesta "the creator of the creatures," or "dedicated to the creatures" West. "the creatures produced"

² *Vashtun*. *Chîharinidag sâkhtag*. Meaning, the creatures.

³ *Ôl patûdan*, Av. *pat*, "to descend."

⁴ *Khaya-bid*, Pahl. *khayâ* "life," or "soul," and *bidan*, "to sting," "to poison." Literally, "the destroyer of life." Semitic *ba'id*, "being cut off." *Baid* is also a name of the evil spirit in Arabic. It is also an epithet of Aharman

⁵ Comp. Pers. *paêvastah*, "jointly," "continually." ⁷ *Rây'nîdan*.

⁸ *Garang*, comp. Pers. *giring*, "broken to pieces;" *garang* means "the rendezvous of an army," "a field of battle."

⁹ Another reading: *ôl frajâm nîrûg î khaya-bidîgîh*, "for bringing to an end the strength of his destructive power." ¹⁰ *Chîhar*

^{11,11} *Chim ôl mâ dahishnih*. ^{12,12} *Afdûm ôl mâ rasishnih*. West alters the Ms, reading *mâ* to *madam* in both the places and renders § 4 thus:—
"The reason for (their) creation, and for (their) perfection at last....."

(5). And about the opposition, and injury, and calamity of the creatures, and the superior¹ secret means and instruments for overpowering² and annihilating them, delivering the creatures from them, and causing³ the resources of comfort³ (for the creatures).

(6). "The prosperity of righteousness is the best, prosperity.... .."

CHAPTER V.

(1). The Pahlavi version (*Zand*) of the Nâdar¹ (Nask) being not accessible² to us, the Avestâ (of it), just as it has come with the authority⁶ (of the high-priests), is preserved⁷ for teaching, recitation,⁸ (and) worship.

(2). "The prosperity of righteousness is the best, prosperity.... .."

CHAPTER VI.

(1). The Pâjag⁹ is a book about the slaughtering of a sheep according to the (religious) law¹⁰, for helping¹¹ the Ahuramazda-worshippers¹² in the ceremonials of fires,

1. *Madam* 2. *Vânîdan*; that is, conquering opposition, injury and calamity.

3-3. Reading: *nâzrig-chârîmîdan*, comp. Pers. *nâz* and *chârah*. West reads: *afichârîmîdan*, "disablement" (of the creatures thereby).

4. West suggests the readings 'vakhtar, 'more destined,' and *vakhtvar*, "fate bringing." 5. *Patvâstan*. 6. *Dastôbarih*.

7. *Dâst yegavimânêd*. 8. *Aûshmûrishna*.

9. It is the sixth Nask according to the *Dînkurd*, and the seventh according to the *Ravâdyats*, which call it *Pâjam*, *Pâcham*, or *Pâzûn*, and state that it consisted of twenty-sections. *Pâjag* (Av. *pach*, "to cook") lit, means "cooking or preparing (lawful) meals (for sacred purposes)." The interesting contents of this Nask are summarized by M. Haug, thus "It contained explanations of the slaughter of quadrupeds and sheep, and how they are to be slaughtered; which quadrupeds it is lawful to eat and which kinds are not lawful. The more that is spent upon a Gahanbâr so much the more is the reward; how much it is needful to bestow upon Dasturs, Mobads, and Herbad, and upon the unwavering doers of good works in the good religion, to every one who celebrates a Gahanbâr and consecrates a dress for a departed soul, what happens in the last times and in heaven and what merit accrues to him, the giving of a dress in charity for righteous relatives, using meditation on the part of the righteous, the five greater and lesser Fravardîgân days, and the performance of good works on these ten days is enjoined in this Nask; all men should read this book with good and wise understanding, who would become fully aware of its explanation." (Essays, third edition, pp. 128-129). 10. *Dâtîha*, "lawfully," "rightly."

11. West: "for the ceremonial of fires, waters, (and) holy-water in aid of a season-festival of the Mazda-worshippers". 12. With its meat.

waters, sacred offerings (*zaōthra*), (and) season-festivals (*Gāhanbārs*);¹ (about) this, too, that those men shall be selected for co-operation,² who possess (*pavan*)³ superior skill and talents; and (about) the religious formulæ of (the) ceremonials. (2). And this that from what limb (*handm*) of the sheep species a portion shall be taken for the (sacred) fires and waters; how it shall be prepared; to whom, (and) with what Avestâ formulæ, it shall be offered. (3). And whatever (is) about a *Gāhanbār*; where⁴ (its) right place¹ (is) when¹ one celebrates it¹, and when it is prepared (*sajihêd*); (about) the concourse (*hanjama*) of the *Gāhanbār*, and the offerings (*dahishna*) made in the *myazda*; where (and) when the celebration⁶ is possible and proper; in what proportion the offerings shall be made; when it shall be prepared (and) distributed⁷; where its benefit—the happiness of the good creations—(is to be obtained), and what spiritually, and what materially, therefrom.

(4). And this, namely, what efficiency⁸ is most required for the leadership⁹ of the presiding high-priest,⁹ and other highpriestly authorities (*radîh*), each separately. (5). About the functions of the leadership of the presiding high-priest, where the Mazdayasnians by creating¹⁰ that position,¹⁰ and raising¹¹ him (to it) in the community, shall at the time (*âimat*) announce that that one (is) the supreme (*avîrtar*) of the community, for improving¹² bad habits,¹² and arranging for¹³ the penitence¹¹ and atonement¹⁴ for sins, and¹⁵ for supplying the needy with (necessary) objects;¹⁵

¹. The *Gāhanbārs* are six season-festivals which occur on the five days ending, respectively, with the 45th, 105th, 180th, 210th, 290th, and 365th days of the Parsi-Zoroastrian year.

². *Ham-kîr* technically signifies those priests who co-operate in a ritual.

³. Literally, "who are with (or possessing)".

⁴⁻⁴. *Âêgh zik dât'g gâs*, that is, according to the law of the Religion.

⁵⁻⁵. *Âêmt vrb'dûnêd*.

⁶. Lit, "performance."

⁷. *Bakhshishna*; Av. *bakhsh*, "to divide," "to allot."

⁸. *Mâ hūnara*, Av. *hunara*. ⁹⁻⁹ *Ratu-pishag sandûrîh*. ¹⁰⁻¹⁰. *Vabî-dūntan î gâs*, lit., "making the place" ¹¹. *Frâj sajîntan*. ¹²⁻¹². *Madam vairastan î âhûg*, lit, "about putting right the defects (of any one)"

¹³. Here *madam vairastan* is understood. ¹⁴⁻¹⁴. *Patit va tûjishna*.

¹⁵⁻¹⁵. *Va niyâzîgîg birâ y-habûntan î mandavam*. West: "the needful supply of things for the feast"

the selection before the day¹ (of celebration) of men for (performing) the functions of the *zaōtî* and the *râspî* at the feast, (those) *zaōtîs* and *râspîs* (and) others who put² in action the work² for the preparation³ and the giving of shares,³ and who shall wash clean a suit of body-clothings⁴ (for the purpose of consecration). (6-7). The selection of (the head-priest) who⁵ shall preside at the feast⁵ (is) this, namely, what⁶ efficiency is required⁵ of him for that presidency, and for the distribution⁷ of the shares, and which⁸ shall be given first to those who require them beforehand⁹. (8). The high-priests who are dignified (*mis*), good, and forward (*pêsh*), shall be compelled¹⁰ (to do so) in case¹¹ they do not allot shares to (other) high priests, (and in that case) it shall be considered that the *Gâhanbârs*¹² are not celebrated (by them)¹². (9). This, too, that the *zaōtîs* and the *râspîs* are¹³ certainly (*ghal*) for performing the functions of the *zaōtî* and the *râspî*¹³, (and) other high-priests are for the control¹⁴ of sins, and the reckoning¹⁵ of shares; (and) many other (statements which are) on the same subject.

(10). About the rotation (*vardishna*) of the *gâhs*, days, and months, and seasons (*avigâma*) of the year, which (happen) when (it is) summer or (*va*) winter; and the phenomena (*sahîshna*) which (occur) therein owing to the motion of the constellations (*akhtarân*). (11). (Know) that¹⁶ the coming of the pious *fravîhars* into this world (*stîh*) (is) in those ten days which (occur) at the end of winter, at the end of the year, as¹⁷ in them¹⁷ (are) those five Gâthic days; in¹⁸ those (*fravardîgân* days) occur¹⁸ the passing away of

¹ That is, before the day of the celebration of the festival ²⁻². *Kâr varzânand*.

³⁻³ *Pavan suchishna* (preparation for the festival) *va dahishnu i bahur* (unto the priests)

⁴. *Va tanû vistarg* (a suit of white linen clothes) *dukya kardan*. West: "and the cleansing of the body-clothing." ⁵⁻⁵ *Pêsh gâs i myâzda*. ⁶. *Mâ hûnara âvâyishnîg*.

⁷ *Bâkhtan*; comp Av *baj*, "to divide", Pers *bâkhtan*, "to give," "to bestow" ⁸ Meaning, the shares. ⁹. *Pêsh niyâzga*. ¹⁰ Comp. Pers *afsârdan*, "to press," "to squeeze" ¹¹. *Amat*, "when"

¹²⁻¹². *Gâsânâr lâ pavan kard yakhseunishnîg*. ¹³⁻¹³. *Zaōtîh râspîgîh ghal* (certainly) *yehvûnêd* Better *ghal yehvûnd*. Meaning that they are certainly appointed for . . .

¹⁴. Reading *radîh*, according to DP. It might be read *vardîh*, meaning 'for averting (sins)' ¹⁵. Reading *âvâr*, "a reckoning," comp Pers *âvâr*.

¹⁶. Here *âêgh* is used for *harât ucgh*. ¹⁷⁻¹⁷. *Chigûn-ash. .baên*.
¹⁸⁻¹⁸. *Pavan zak yehvûnêd*

winter and the coming of summer.¹ (12). The great requirements² of the *fravâhars* of the pious in those ten days (are) (their) worship, (and) prayer, (and) their abundant gratification³ therefrom; and their distress⁴ (is) from non-reception⁵ and non-reverence,⁶ and their (consequent) ascent⁶ from this world. (13). And much obligation⁷ of charity and free-giving⁸ during that time⁹; and the function of the high-priest of the district (is) to help¹⁰ and intercede on behalf of the poor; (and) to teach as to what¹¹ shall be performed for the *fravâhars* in the *fravardigân* days.¹¹

(14). And about the period of the importing¹² of medicinal plants; and whatever (is) on the same subject.

(15). And about the places where (*aeğh*) the desire¹³ of the worthies¹³ (is) to punish¹⁴ sins affecting the souls¹⁴ of the people of the household, and village, and country, and province, each separately, in¹⁵ the case of those for whom (it is) the atonement.¹⁵

¹ This clearly indicates that the five days of the beginning of summer, that is, of the new year (that is, the first 5 days of the month of *Fravardîn*), formed part of the ten *fravardigân* days. These with the five intercalary Gâthic days formed, consequently, three weeks of five days each, which were devoted to the invocations and ceremonies of the pious *fravâhars*. Here *zim-jik* is used for the first five *fravardigân* holidays, properly the last five days of winter, that is, the last five days of the past year of 360 days; and the second five days (excluding the intercalary days) mean the first five days of summer, that is, the first five days of the new year that followed. In the first week of five days, is placed the "dire winter", comp. Pers. *jīg-jīg*, "clamour". "thunder" (see my edition of the Pahlavi Version of the Avesta (*Vendidad*), Frag. I., § 3).

² *Mas-âvâyishnigîh* ³ *Vesh shnâyishnîh*, Av. *khshnu*, "to be pleased."

⁴ Comp. Av. *tbaêshangh*. ⁵⁻⁵ *A-padîrishnîh va a-nîyâynishnîh* ⁶ Comp. Pers. *khiz*, "rising," "a riser," and *â-khêzishnîh*, "departure"

⁷ *Vêsh-farîzvânigîh*, comp. Pers. *farz*, "duty"

⁸ *Barâ-dahishnîh*, "thorough-giving". ⁹ During the *fravardigân* days.

¹⁰ Literally, "for helping".

¹¹⁻¹¹ *Mûn* (used for *mâ*) *fravardigân râê baên fravardigân kûnishna*.

¹² *Yunsegûnâ* ¹³⁻¹³ *Khvâhishnîh î shâyagân*, "the desire of the nobles, or worthy people," another reading. *khvâhishnîh î ôl* (to) *shahîgân*, "desiring to the kings". West: "petitioning for royal chastisement."

¹⁴⁻¹⁴ *Tûjishna rûbânig vinâs*. ¹⁵⁻¹⁵ *Ôl mûn vijârishna*; comp. Av. *viçîra*; Pers. *guzârishna gûnâh*, Pahl. *vijârishna vindâs*, "atonement for sins."

(16). About the benefit which¹ (results) from¹ the correction² of sins, and the infliction of punishment; and the injury which (is) from the non-correction of sins, (and) from abandoning³ the infliction of punishment.³

(17). About the thirty-three chieftains (*radîh*) that (are) nearest¹ round⁴ the *Hâvana*; (as to) where, which, (and) how many (are) spiritual, (and) how many earthly; and which the second, and which the third, (and so on), of the spiritual (and) of the earthly ones. (18). And about the marvellousness (*afdih*) and sublime⁷ merit⁵ of public⁶ (religious) service⁶; and the confusion⁷ and heavy sins of apostasy. (19). And this, too, namely, when owing to apostasy any one is doubtful as to which law of God (is) for (his) enlightenment⁸, (and) in which (law) of God (there is) a soliciting⁹ for assistance.

(20). About this, namely, which of the wives are authorised¹⁰ to make a gift¹¹ of an object of (her) husband from the property of (her) husband; (and) in what proportion, and how, (and) to whom (she is) authorised¹² (to do so); and as to him to whom when she makes the gift, the husband is authorised to bring it back (from him).

(21). About this, namely, when summer sets in whereto does the winter rush; and when winter sets in whereto does the summer go. (22). And about the extent¹³ of the calamities¹³ that have passed over¹⁴ during one century, and the long period of (their) passing, (and) all that is associated (*putvast*) with (those) calamities; and whatever (is) on the same subject. (23). Where, (and) how many months (are there) of summer; how many also

^{1.1} Lit, "which (is) from"

² *Vûrâstan*, "improvement", "adornment," Av rt *râd*, "to make straight" ^{3.2} *Tûjishna i vabîdûnt frâj shedkûnâ*. ⁴⁻⁴ *Nazdista paîrâmûn*

^{5.5} *Rabâ kerfagîh*. ^{6.6} *Âshkârâg varzîdârîh*. ⁷ *Shkaftîh*.

⁸ *Raôshna-garîh*, lit, "the causing of light", "elucidation"

⁹ *Khvâhishna*, "earnest desire"; comp. Pers. *khvâstan*.

¹⁰ *Dzstôbar*; Pahl, *dzstôbarîh*, "authority" ¹¹ *Mandavam yehabûntan*.

¹² *Pâtakhshâê*, comp. *pâdshâh zan*, "a privileged wife," of the *Ravâyats*,

^{13.13} *Chandîh i vôighn*. ¹⁴ *Sachîhêd*.

of dire winter; the religious names of the twelve months, and the reason of the name of each one of these, that is, to which of the angels in a ritual each one of these twelve months is chiefly¹ relating²; and so, too, of the thirty days which (are) in every month; and so, too, of the five Gâthâs in every year—that is, the five Gâthîc days at the end (*rôêshâ*) of the year, which are connected² with all the angels—and when the pious *fravâhars* are invoked.

(24). “Righteousness is the best of prosperity... ..”³

CHAPTER VII.

(1). The *Ratû-dâta-haitag*⁴ (is) a book about⁵ the customs and laws, which are religious and obligatory, (and) ought to be practised.⁵ (2). The reasons of the propriety and superaptitude⁶ of⁷ the leader⁷ of pre-eminent high-priests, (and his) share in other possessions⁸ of the chieftainship⁹ even of rulers⁹; that is, how worthiness in him (*patash*) is to be distinguished¹⁰ from unworthiness, and superaptitude from unworthiness; that is, in the head-priest of Hvaniratha and other regions, each separately, (namely) in him who stood first from (amongst) the Mazdayasnians.

1. *Vâspûhragâniha*, comp. Av. *vîsô-puthra*.

2. *Nafshâ*, “one’s own”; that is, a particular angel’s own month.

3. The five Pahlavi words in this section are a rendering of the first four words, *Ashem vôhu vahishtem asti*, of the *Ashem-vôhu* prayer which seems to have been recited at the end of some of these Nasks.

4. *Ratû-dâta-haitag*, means “the existing laws relating to high-priests.” It is mentioned in the *Ravâyats* that this Nask contained originally fifty chapters of which only thirteen were recovered after the devastation of Irân by Alexander. It is incorrectly named *Ratûshîdâ* or *Ratûshîdâid* in Persian. The contents of this Nask are given in the *Ravâyats*, as follows:—“It contained explanations of performing service, giving orders, and remaining at the command of kings, high-priests, and judges; the means of preserving cities is declared, the commands of Religion, and means of taking reptiles, birds, cattle, and fish; every thing which is a creation of Ahuramazda and Aharman; accounts of all seas, mountains, and lands; and matters similar to those mentioned,” (Hang’s Essays, p. 129).

5-5. It may be rendered literally, thus:—“about the religious, and obligatory, (and) imperative (*vahidûnishnig*) customs and law.” 6. *Sajâg-tarih*, comp. Pers. *sazâtar*, or *sazâvârtar*.

7-7. *Pavan sardâr*, lit., “as to the leader.” 8. *Khvishih*, lit., “ownership,” “being one’s own”.

9-9. *Patîh* (Av. *panti*) i *khûdâê-ich*. 10. *Barâ vichârishnâ*.

(3). And about the illustration (*nimayishna*) and knowledge of the seat (and) garment¹ of the *ameshaspentas* (archangels); the rituals and appliances (*avzār*) which (are used) in the invocation of the *yazatas* (angels); the place and function of the *zaōtī*² and the *rāspī*² in an *yazishna* ritual; and also (about) all the functions of the leading priests in their performances, each separately, in the fundamental parts (*ōl būn*). (4). And the greatness of giving³ gifts³ in (*baēn*) deeds of merit, and the manner of giving gifts; and the nearness to Ahuramazda in the thoughts, words, and deeds of physical⁴ life.⁴

(5). "The prosperity of piety is the best. ..."

CHAPTER VIII.

(1). The *Barish*⁵ (is) a book about the progress⁶ of strength,⁶ truth, (and) liberality of the many⁷ faculties⁷ of intuitive and acquired wisdom. (2). And also the fraud, and niggardliness,⁸ and ignorance, (and) evil-knowledge, and⁹ several other defects which (are) the murderous enemies of good faculties.⁹ (3). And the

¹. *Bar-hāmag*, that is, their spiritual garment. ²⁻². *Zaōtānō rāspīgān* are used here in the genitive case, since one *zaōtī* and one *rāspī* only are required in an *yazishna* ritual. The *zaōtī* means the officiating priest, and the *rāspī*, the priest who assists him in an *yazishna* ceremonial. ³⁻³. *Vichidār-dahishnih*, comp. Pers. *gazid*, "a gift," "a present" West. "helpfulness." Otherwise, it may be rendered, "the greatness of the selector or judge for making gifts as to deeds of merit." ⁴⁻⁴ *Ahū ī ast-āōmand*.

⁵. The *Barish* originally contained sixty Avesta chapters, whereof only twelve have survived since the time of Alexander. *Barish* means "exalted," or "shining" (Av. rt. *barez*, "to exalt"), since it described the functions of exalted humanity. "It contained information as to how kings should rule, and what should be the orders and decrees of the judges of the Religion; the preservation and protection of the world, making every new city flourish; accounts of false-speaking men, sinners, and such-like, are given in this Nask." (H. Essays, p. 129).

⁶⁻⁶. *Zōr-rāyīnshnih*, "the helping forth of vigour".

⁷⁻⁷. *Kabad hūnarān*, lit., "many abilities or skills."

⁸. *Pūsh* is used for the demon of niggardliness or mean-spirit, in the *Būd.*, chap. XXVIII., 28. Comp. Persian *pūsh*, "a trifle," or *pūs*, "mean-spirited," or "servile."

⁹⁻⁹. *Va kabad āhūgān ī hūnarān hamaēstāra brātrūt* To *hamaēstāra*, comp. the Av. word; and to *brātrūt* the proper name *Brātrūg-raēsha* of the murderer of Zarathushtra. In Pahlavi *brātrūt* has come to be used, off and on, as a common noun, also as an adjective. Here it is used in the sense of the English adjective "murderous." By *āhūgān* are meant the bad habits which are hostile to, and murder as it were, the good virtuous habits and faculties (*hūnarān*) of a man.

benedictions and execrations, the good gain or (*va*) evil gain, and the good strength or evil strength, and the good words or evil words, of Vôhumana, and Spentâ-ârmaiti, and Sraôsha, and Ashish-vanguhi,¹ (and) many (other) angels, and of Akômana, Varena, Aêshma, Andar,² and many (other) demons; (and) whatever³ (is) on the same subject.³

(4). And (about) the destiny (*bâkht*),⁴ and nature, and tendency,⁵ and religion, and habit, and learning, and appropriate work⁶, and industry of the period; (and) whatever (is) on the same subject. (5). And in it⁷ the⁷ rulership, and administration, and high-priestship, and judgeship, and mediatorship⁸, and unity (*hamîh*), and harmony, and promise-keeping⁹; (and) whatever (is) on the same subject. (6). And the law, custom, meritorious work, sin, good fame and evil fame, holiness and wickedness; (and) whatever (is) on the same subject. (7). And the modesty, and pomp,¹⁰ and glory, and obedience¹¹; (and) whatever (is) on the same subject. (8). The union which (is) through relationship, humility, amiability (*ârûnîh*),¹² and religion; and whatever (is) on the same subject.

1. Pahl. *Yasharishvang* for the Av. *Ashish-vanguhi*

2. These four demonical existences are here alluded to as opponents of the four good spirits mentioned above. *Varena* is referred to in the *Dinkard*, Book VI., as the recognised opponent of *Ashish-vanguhi*; but here he is made the opponent of *Spentâ-ârmaiti*, tho' the Avestic opponent of the latter is *Naôngharthya* (Skr. *Nâsatya*). Av. *Indar* or *Andar* is made here the opponent of *Ashi*, tho' this demon is the recognised opponent of *Asha-vahishta*. According to the *Bûnd*, chap XXX, 29, *Akômana* and *Ashma* are the recognised opponents of *Vôhumana* and *Sraôsha*.

3. *Mâ bâen ham babâ* In Pahl *babâ* is used to mean a "subject," "chapter," "court," "door," etc.

4. Lit, "And (about) those (*zak*) (details) of destiny..." Comp. Pers. *bakht*, "luck." 5. *Kâmag*, "wish." 6. *Khvish-kârih*. 7-7. Meaning, lit, "and in it (are contained) the (details about)..."

8. *Miyânjîgîh*, comp. Pers. *miyânjî*, "a mediator," *miyânjî kardan*, "to arbitrate." 9. Pers. *mehr-dârî*. 10. Comp. Pers. *shukûh*.

11. Comp. Av. *sraôshx*, "obedience" (*sru*, "to hear").

12. Comp. Pers. *ârûn* or *arûn*, "amiable," "attractive." It may mean "duty", "glory," comp. Av. *arena*.

(9). And the propriety¹ and impropriety, and friendship and enmity; and whatever (is) on the same subject. (10). And the beauty of complexion and ugliness,² and youth and old age, and opulence and poverty, and good-luck and ill-luck³; (and) whatever (is) on the same subject. (11). And the strength which (exists) in kindred⁴ relations,⁴ (and) the species of (different) objects; (and) whatever (is) on the same subject. (12). And the learning⁵, and solutions⁶ of questions,⁶ and complete⁷ inventions;⁷ and whatever (is) on the same subject. (13). And the hunger⁸ and thirst (or starvation), and their (*afash*) remedies; (and) whatever (is) on the same subject. (14). And the worn-out⁹ condition⁹ and death, and the preparation¹⁰ (therefor); and whatever (is) on the same subject. (15). And the original¹¹ conditions¹¹ of things, (and) the causes¹² of precedence and sequence; and whatever (is) on the same subject. (16). And the approbation (and) disapprobation, and joyfulness and distressfulness¹³; and whatever (is) on the same subject. (17). And the powerfulness¹⁴ of speech¹⁴, and amiability;¹⁵ and whatever (is) on the same subject. (18). And the intellect (and) thought, the body

1. *Sâjishnîgîh*. West, "suitability"

2. *Dûsh-chîharîh*, Pers. *bad-chehra*. 3. *Dûsh-pargîh*, comp, Pers. *bad-palak*, "evil clouds;" or *bad-hârj*, "an evil shadow."

4-4. *Taôkhmagân*, Av. *taôkhman*, "lineage," "parentage."

5. Comp Av. *fra*, "forth," and *zan*, "to know;" Pers. *farzânah*, "wise," "learned," "a sage"

6-6. *Frashna-vijârîh*, comp Av *frashna*, *peresva*; "a question," and Pahl. *vijârdan*, "to explain."

7-7. *Pûr nêvagîh*, comp. Av. *nava*, "new." West: "complete virtue" (reading: *pûr-nyôgîh*).

8 Reading *sûda* equal to Av *shudha*, Skr *khshudhâ*, "hunger" In DP *sûka*, which is a corruption of *sûda*.

9-9. Reading: *farsâvandîh*; comp Pers. *farsâ*, "old," "worn out;" or *jân-farsâ*, "fatal." West's reading . *parîshvandîh*, "delirium."

10. *Sâjishnîgîh* West: "expediency." 11-11. *Kâdâ-îh*, "primitiveness," "wholeness."

12 *Rûnîh*, comp. Pers. *rûn*, "cause," "reason." West's reading: *rûnîh*, "tendency."

13. Av. *tbaêshangh*, lit , "painfulness." DP. *baêshâzinîdârîh*, "curativeness," "healthness"

14-14. *Tagîgîh* (î) *hûzvânîgîh*, "the vigour of eloquence". West: "the mightiness, loquacity."

15. *Hanjamanîgîh*, "fellow-feeling" "fraternity." West: "sociality"

(and) the soul, the heaven, hell and future existence; (and) whatever (is) on the same subject. (19). And the omniscience of the Creator Ahuramazda, all the excellences of the archangels, (and) the glory of the holy man; (and) whatever (is) on the same subject. (20). And many other dispositions¹ (*ârstârih*) of the Creator through the propagation of (his) words, and the constitutions (*nîvârtârihâ*)² of monarchy, and the preservation of the embodied existence, and the salvation of the soul; the words adapted to it (*ôl zak*) one utters thus:—"Truly-spoken³ words³ (are those of) the Barish, the Kashkîsrûb, and the Vishtâspa-sâsta."

(21). "The prosperity of piety is the best..."

CHAPTER IX.

(1). The Kashkîsrûb⁴ (is) a book about the exposition of the *yazishna*-ritual⁵ of the angels; through⁶ what (happens) the conversion from demon-worship;⁶ (and) the knowledge of cleanliness and uncleanness. (2). The curing⁷ of and precautions (*pâhrîj*) against the symptoms⁸ of menstruation,⁸ and the symptoms⁹ of (its) overflowing⁹; and the injuries which result from the demons at¹⁰ various times,¹⁰ and the causes of

1. "Dispensations," "arrangements."

2. Av. *nî* and *var*, "to adorn," "to embellish."

3-3. Av. *arshukhdha*, compounded of *arsh* and *ukhdha*, "truthfully spoken."

4. It is the name of the ninth Nask, which originally contained sixty chapters of which only fifteen were recovered after the time of Alexander. The name may mean "attractive sacred texts or words." "It contained accounts of wisdom and knowledge, the cause of child-birth, teaching guides to wisdom, performance of purification, speaking truth, bringing mankind from evil to good, bringing them from impurity and filth to purity; greatness and promotion are for men near kings; and in what manner men become tellers of falsehood to relatives and kings, and such-like." (H. E., p. 130.)

5. *Yazishna-nîrang*.

6-6. *Pavan mâ vashtan î shaêdâ-yazagîh*. Lit, "through what is the change of demon-worship." 7. *Vâêrâyîh*, "preparation", "healing."

8-8. Reading: *dashtân dakhshag*; comp. Av. *dakhshâ*. West: "The preparations and precautions for the *Yashts* (reading *yashtân*); the tokens and signs of the overflowing and evil owing to the demons at various times" 9-9. *Nishân î madam-rîjishnîh*. 10-10. *Ol zimânag zimânag*.

their collapse;¹ and the final victory of the angels. (3). Then the teaching (*āmûg*) of elevating intonation² (of the Gâthâs) by Ahuramazda unto Zarathushtra, (what) is called the teaching³ of the good spirits.³

(4). “The best prosperity is righteousness....”

CHAPTER X.

(1). The Vishtâspa-sâsta⁴ (is) a book about the instruction (*āmûg*) unto Kaê-Vishtâspa, as to the nature, and character (*chîhar*), and bearing (*barishna*), and learning, and efficiency (*frâhâng*), and law of sovereignty; the government of the creatures (*dâmân*) among⁵ whom (*patash*) it is necessary to render current the will of God.⁵

(2). And about the sending of the Ameshaspentas unto Kaê-Vishtâspa by the Creator Ahuramazda, as superior (*madam*) testimony of the friendly⁶ relations⁶ (*âshtagîh*) of Ahuramazda with Spîtâmân Zarathushtra; the pure goodness of the Ahuramazda-worshipping Religion; the order unto king Vishtâspa for the triumph (and) acceptance of the Religion from Zarathushtra. (3). The visible⁷ coming of the archangels to the capital; and, secondly, (their) dwelling⁸ together⁸ in the residence of Vishtâspa and his companions⁹; the announcement¹⁰ of Ahuramazda's message unto Vishtâspa by the messengers¹¹; (and) the acceptance of the Ahuramazda-worshipping Religion by the obedient¹² king¹² Vishtâspa.

1. *Han-châpishna*. 2.2. *Avzâyînâg srûdan*. 3. *Ma'nûgân sâsta*.

4. *Vishtâspa-sâsta*, lit., means “the teaching of Kaê-Vishtâspa;” comp. *Av sasti*, (rt. *sash*, “to teach,” or *sangh*, “to say.”) Originally, this Nask contained sixty chapters, of which ten were recovered after Alexander, and eight are now surviving

5.5. *Kâmag rūbâgîh î Yazadân patash âvâyishnîg*. West: “and the advancement of the will of the sacred beings requisite for it.”

6.6. West's reading: *ayâdagîh*, “a reminder” (of Zarathushtra).

7. *Vinâvdahag*, “visible.”

8.8. *Han-demânâh* or *ham-demânâh*; lit., “the position of a co-tenant”; comp. *Av. demâna*, “a house.”

9. *Ham-nishustân*, “those who sit or meet together.”

10. Or, “explanation.”

11. Namely, the archangels.

12.12. *Râm-shah*, *Av. rt. ram*, “to be obedient”, “to be submissive.”

(4). The instigation¹ of Arejâspa² the Khyaōnian by the demon Aeshma for fighting with Vishtâspa, (and) his maintaining the opposition to Zarathushtra; the preparation³ and progress⁵ of king Vishtâspa for that battle; (and) whatever (is) on the same subject.

(5). “The best prosperity is righteousness...”

CHAPTER XI.

(1). The Avesta and the Pahlavi version (*Zand*) of the Vashtag⁴ (Nask) have not survived⁵ to us through (~~any~~) authority (*dastôbar*).

(2). “Prosperity is the best piety...”

¹. See Bk.VII., vol XIII, chap. I, § 9, p, 23, l. 4, and the Glossary, *s v.*

². See my footnote 7 to vol. XIV., Bk. VII., chap. III., p. 28.

³⁻³. *Ârâyishna va rûbishna*.

⁴. The reading of the name is uncertain, probably *Vashtag*, *Shatag*, or *Hashtag*. According to the *Ravâyats*, it contained twenty-two fragards, but after Alexander's time only six remained. Its contents are summarized in them, thus —“The first is about knowing Ahuramazda, and faith on account of Zarathushtra. The second portion is about the obedience of kings, the truth of the Religion, complying with commands and resisting them, and restraining one's hand from bad actions. The third portion is about the promise to benefactors and their recompense, evil doers and punishment, and escaping hell. The fourth portion is about the mansions of the world, agriculture, trimming trees, such as the date tree, and whatever remains thereof; the trouble and power of mankind and quadrupeds therefrom, and the obedience they exercise; they are the people to whom heedfulness is attributed, and whatever remains thereof, and the high-priests perform their duty by the law of the Religion. The fifth portion is about the ranks of mankind, and those are four ranks; the first is to maintain the king grandly, and next, the judges and the learned in religion; the second rank is to keep watch over the cities, and to annihilate the enemy; of the third rank are writers and, secondarily, cultivators and the societies of cities; of the fourth rank are the people of trade, artizans, market-dealers and tax-gatherers, in war they appear excited, and it is requisite to give a title to the high-priests and kings; they keep on foot the obeisances and good works of which we have spoken, and, when they act thus, they obtain great rewards in the end.” See S. B. E., vol. XXXVII., pp. 424-425.

⁵. *Patvasthan*, “to join,” “to connect;” Av. *pañti-band*.

CHAPTER XII.

(1). The Chitra-dāta¹ (is) a book about the races of men ; how (*chīgūn*)² the first man, Gayōmard³, was produced by Ahuramazda² for³ the manifestation of the embodied condition³; and how⁴ the first twins,⁵ Masyê⁶ and Masyânê⁶ came⁷ into existence.⁷ (2). And about their offspring and relations, till the complete progress of mankind in⁸ Hvanîras, which is a region (*kaêshvar*); and the distribution⁹ of them into the six regions which (are) around Hvanîras. (3). The different¹⁰ races,¹⁰ which are enumerated in detail¹¹ (below), were ordered to disperse¹² in the places whereto they went, by the command of the Creator to the races severally, for (their) peaceful¹³ mission¹³; (whose) life and glory are allotted¹⁴ from ¹⁵ the yonder world¹⁵. (4). And their descent¹⁶ into the different¹⁷ regions¹⁷, and, likewise, of¹⁸ those who (lived) on the frontiers of Hvanîras, and of those who had built even their dwellings in the central places (of it) ; and the inter-

¹. Better reading : *Chitra-vasht*, (Pers. *chitra-gasht*), "the condition (or description) of races," comp. Pers. *gasht*, "state," "condition," and Av. *chîhtra*. West : *Chitrô-dâd*, "the races produced." This Nask is called in the Ravâyats : *Chîdrasht* or *Chîrasht*, which state that it contained originally twenty-two chapters. ²⁻² The first man produced by Ahuramazda (see *Bûndahishna*, chaps. III., 14-23; IV, 1, XV., 1.) Lit, "how Ahuramazda's creation of Gayōmard, the first man, (happened)."

³⁻³. *Ôl paêtagihashtan i kerpîh*.

⁴. *Mâ âninag*, "in what way or manner."

⁵ *Dûgidag*, comp. Av. *dugh*, "to milk", Pers. *dûshidan*; and *dûshidah*, "the twms."

⁶⁻⁶. Regarding their origin and production see *Bûndahishna*, chap. XV.

⁷⁻⁷. *Yehvûntan*. Lit, "how (was) the being of." ⁸. *Baên miyânag* (*Hvanîras*), "within the boundaries of"; lit, "in the middle of." The writer does not mean the central part only of Hvanîras, but the whole of it.

⁹ *Bakhshishna*, Av. *baj*, "to divide;" Pers. *bakhshidan*.

¹⁰⁻¹⁰. *Taôkhmag taôkhmag*.

¹¹. *Nâmchishtëg*, lit, "teaching name by name, (the details of a subject)"; comp. Av. *nâman*, "a name," and *chash*, "to teach." ¹². Pers. *andâkhtan*.

¹³. *Âshtag shedrûnishnig* (for *shedrûnishnîh*), lit., "peaceful or friendly transmigration;" comp. Av. *âkhshta*.

¹⁴. Comp. Av. *baj*, Pers. *bâkhtan*, "to allot," "to bestow."

¹⁵⁻¹⁵. *Mîn tamâ*, lit, "from there" (meaning from the spiritual world).

¹⁶. Meaning "the descent of the races," comp. Pers. *nishîb*, "descent;" Av. *ni* and *khshvaêpa*, or *khshvaêwa*, rt. *khshvîp*, "to hasten downward." Here *nishîvî* stands for *nishîvîh*. ¹⁷⁻¹⁷. *Ôl kaêshvar kaêshvar*. ¹⁸. Meaning "the descent of those."

pretation¹ of the origin¹ of the customs of each one of the tribes (*srâdag*) of men who were produced among the original races.

(5). The original establishment² of laws (and) customs; those of agriculture³ for the cultivation and maintenance⁴ of the world, (dependent) upon⁵ Vâêgerêda⁶ the Pêshdâdian; those of kingship for the protection and guidance⁷ of the creatures, upon Haôshyangha⁶ the Pêshdâdian.⁸ (6). The account (*srûb*) of the lineal descendants⁹ of Haôshyangha who (was) the first, and of Takhma-urupa¹⁰ who (was) the second to him (*ajash*), ruler of the seven *kaêshwars*; and the enumeration of the accounts of the lineal descendants from the original creation till Yima.¹¹ (7). And the account of the lineal descendants of Yima, the third ruler of the seven *kaêshwars*, the knowledge as to his age, (and)] the progress of (his) generation from the original creation till the end of the sovereignty of Yima.

¹⁻¹. *Bûn vijârdugîh*, comp. Pers. *guzârdan*, "to draw the outline of a picture;" *guzârêsh*, "the interpretation of a dream," "explanation." West: "original description."

². *Hankhetânishna*.

³. Reading: *dahgânîh*, "agriculture," "husbandry;" comp. Pers. *dakhân*, "a farmer," "an historian." In Book VII. of the *Dînkard*, my vol. XIII., Pahl. Introduction, p. 7, § 16, l. 8, it is stated: *Va pavun hân avi-gâma mad ol Vâêgerêda va Haôshyunga i Pêshdâta, madam nêvârdan i baên gehân dâta i dahgânîh, gehân varzidôrîh, va dahyûpatîh, va gehân pânaqîh*.
⁴. *Parvurtârîh*, Av. var "to protect." ⁵. *Madam*. West's reading, according to DP, *dihânkânîh*, "village superintendence." This reading, he thinks, is better than *gehânalânîh*, "colonization."

⁶. According to the *Bûndahishna* (chap. XIV) and Sachau's *Albêrûnî*, (pp. 206, 211,) both Vâêgerêda and Haôshyangha were grandsons of Sâmâ. According to DM. (Pahl. text of Book VII, Intro., § 16) Vâêgerêda, the first ruler of the world (see also *Bûnd.* XXXI, 1; XXXIV, 3, 4,) was son of Haôshyanga.
⁷. *Râyînîdârîh*.

⁸. The title of the early kings of the Avesta *Paradhâta*, or the Pahl. *Pêshdâta* dynasty.

⁹. Av. *taôkhman*, "descendant".

¹⁰. Pahl. *Tâkhma-ûrîpa*, Av. *Takhma-urupa*, Pers. *Takhmûras*, was the great-grandson of Haôshyangha, and the second Pêshdâdian king of ancient Irân. He is called *azînavâo*, "armed," in the *Râm Yasht*, § 11; and in Pahl. *zayanâvand*.

¹¹. Av. *Yima-khshaêta*, Pers. *Jamshîd*, the third king of the Pêshdâdian dynasty, the brother and successor of Takhma-urupa. In the Vedas he appears under the name of *Yama*, son of *Vivasvat*, as the first man and first mortal, and as the first founder of the institution of worship, (see *Dînkard*, Book VII., Intro., §§ 19-24, *Bûnd.*, chaps. XXXI, 2-5; XXXIV., 4.)

(8). And the account of the ill-informed evil king Dahâka¹, his lineal descent (*patvand*) back to Tâj², the brother of Haöshyanga, and the father of the Arabs; and the knowledge of him and his age, the progress of the period extending from the end of the good sovereignty of Yima till the end of the evil reign of Dahâka, and the lineage from Yima till Fraêdûn³.

(9). The account of Fraêdûn, the monarch of Hvanîras, as to (his) victory over Dahâka, the smiting of the country (people) of Mâzendarân⁴, and the division of Hvanîras among Selam, Tûj and Airîch⁵, his three sons; their (marriage) union with the

1. Av. *Azish-Dahâka*, lit, "the stinging serpent," the foreign ruler who defeated Yima, and succeeded him (see *Bûndahîshna*, chaps. XXXI and XXXIV.; *Zamyâd Yasht*, § 46, and *Dinkard*, Book IX., chap. XXI. (Sûdgar Nask). His mother is generally named Vadak (Av. *Vadhaghama* of *Vend*, chap. XIX, § 6) Dahâka is called *Baêvaraspa*, lit. meaning "having thousands of horses" Azi-Dahâka was defeated by Fraêdûn, and bound to Mt. Damâvand, where he is to remain till the Resurrection, when he will be killed by Keresâspa. In the *Yashts* he is called three-mouthed, three-headed, six-eyed, the strongest *drûj* that Angra-mainyu created against the material world, to destroy the good world.

2. Out of the fifteen races originally produced, "six races of men," says the *Bûndahîshna*, "stayed in Hvanîras, of which six races the name of the man of one pair was Tâz and of the woman Tâzag, and they went to the plain of the Tâzîgs (Arabs); and of one pair the name of the man was Haöshyanga and of the woman Gûzag, and from them arose the Airânîans; and from one pair the Mazenderân people have arisen," (see S. B. E., vol. V., chap. XV., §§ 27-28, p. 58).

3. Fraêdûn, Av. *Thraêtaôna*, son of *Áthwya*, commonly called the Áthwiyânian; in the *Shâh-nâmah* he is known as *Farîdûn*, son of *Âbtîn*. He is mentioned off and on in the Avesta: *Yashts* V., § 34, IX., § 14, XIII., § 131; XIV., § 40, XV., § 24; XVII., § 34; and *Yasna* IX. According to the *Bûndahîshna*, chap. XXXI., 7, he was the ninth in descent from Yima: Fraêdûn the Áspîyân, son of Pûr-tôrâ, son of Sôk-tôrâ, son of Bôr-tôrâ, son of Siyâk-tôrâ, son of Spêt-tôrâ, son of Gefar-tôrâ, son of Ramak-tôrâ, son of Van-fragheshna, son of Yima, son of Vîvanghâû.

4. The country of idol-worship situated on the southern coast of the Caspian Sea, whose inhabitants are called in the Avesta, *Mâzainya-daêva* (demons of Mazenderân).

5. Fraêdûn had three sons, Airyu from Arnavâj (Av. *Erenavâch*), and Tura and Sairima from Shahrnavâz (Av. *Savanghavâch*). These three sons, according to their fathers' will, became kings of Irân, Tûrân and Rûm, respectively. Airyu was killed by his brothers, and his murder was avenged by his great-grandson Manûsh-chîhar, who succeeded Fraêdûn.

daughters of Pâtsrûb¹, who (was) king of the Arabs and a relative of Tâj; and the lineage and account of each of them severally. (10). That of the sovereignty of Mânûsh-chîhar of Irân, and the descendant² of Airîch². (11). That of Frâsîyâv, the king of Tûrân, who³ possessed the kingdom of Tûj;³ and of Aûzûba¹², son of Tûmâspa⁴, king of Irân (and) descendant of Mânûsh-chîhar⁴.

(12). Kavi-kavâta⁵, the fore-father of the Kayânians and

¹. Pâtsrûb, better *Pâta-hasrava* (Av. *Pâta-hašrava*, lit., "a well-renowned protector") is mentioned in the *Bundahishna*, chap. XXXI, 6, and Pahlavi *Vendidad*, chap. XX, § 1: *bâhar-âomandân tûbânigân chīgûn Pâta-hasrava*. He was son of Airyêshvâ, son of Tâj, who was king of the Arabs (see *Dinkard*, Bk. VII, Pahl. Intro, § 34). Kaê-Vistâspa's brother is named Pâta-hašrava in the *Yâdgâr-î-Zarîrân*. According to the *Shâh-nâmâh*, Fraêdûn's three sons were married to the three daughters of the king of Yaman.

². Mânûsh-chîhar was descended from Gûzag, the only daughter of Airîch, and mother of Mânûsh-î-Khûrshêd-vînig, the father of Mânûsh-khûrnâr, the father of Mânûsh-chîhar. This Gûzag is called Virag, too, in the Pâzend *Jâmâsp-nâmâh*.

^{3,3}. Pahl. *Tûj-âomand*, or *Tûj-âvand*, lit., "possessing the kingdom of Tûj." West; *tûj-hômônd*, "expiating", "plundering." It might mean "descended from Tûj." Tûj was one of the three sons of Fraêdûn.

^{4,4}. In the *Dinkard*, Book III., § 176 (Dastur Sâheb Dr. Peshotanji B. Sanjânâ's edition, vol. V.) the marvellous exploits of Aûzûba are fully narrated. References to him are found in the *Bundahishna*, chaps. XXXI. and XXXIV., where he is mentioned as one of the three sons of Agâimashvâk. In the Avesta he is called *Uzava Tûmâspana* (*Yasht* XIII., § 131); in the *Shâh-nâmâh*, *Zû-bîn-Tahmâsp*. In the *Dinkard*, Book VII, Intro., § 31, he is alluded to as a descendant of Mânûsh-chîhar, the king of Irân, (see my vol. XIII).

⁵. *Kavi-Kavâta* of the Avesta *Fravardîn Yasht*, § 132, *Zamyâd Yasht*, §§ 71-72, and *Kaê-Kabâd* of the *Shâh-nâmâh*. According to the *Bundahishna*, chap. XXXI, 24, he was the adopted son of Uzava, the son of Tûmâspa: *Kavât apurnâe bâen vaspûti yekvûnt, afashân pavan rûd barâ shedkûnt, pavan kavâtagân barâ afsard; Aûzuba barâ khaditûnt, bara yensegûnt, barâ frârûn frazand vinastag va vita shem hankhetûnt*. "They had abandoned the infant Kavât (wrapped) in a linen sheet on a river, and he was (lying) faint between the door-sills, where he was seen by Aûzuba, who took him up, and directly gave the name (Kavât) to the fainting and lost child." Comp. Mod. Pers. *kivâdah*, "threshold," "the wooden sill of a door." Kavi-Kavâta was the founder of the Kayânian dynasty of Irân, and was (according to the *Zamyâd Yasht*, § 72) a brave, strong, healthful, wise, happy and powerful king of Irân. Lake Kâsava, according to the *Bundahishna* chap. XXI, § 7, was the home of the Kayânian kings. Kavi-Kavâta had one son by name *Kavi-Aipivanghu*. With-reference to this founder of the Kayânian monarchy read the *Dinkard*, Book VII., Intro., § 33.

the lord of Irân, and Keresâspa¹ the lord, who possessed the kingdom of Tûj¹. (13). And Kâê-Ûsa,² the (grand-) son of Kavâta, (and) the Kayânian ruler of the seven *kaêshwars* (regions). (14). And Kaê-Haösrava³, who was son of Siyâvakhsh³, (and) lord of Hvanîras³. (15). And a detailed account of many particulars (*mâd'igân*) regarding the races of Irân, Tûrân (and) Selmân⁴, even till the ruler Kaê-Lôharâspa⁵ and the king Kaê-Vishtâspa⁶,

^{1.1.} Av *Keresâpa*, the son of Thrîta, the brother of Urvâkhshaya, and a descendant of Sâma. His Avesta title is *Navremânô*. He is called, in the *Shâh-nâmâh*, king Garshâsp, son of Asrat, and the predecessor of Kaê-Kôbâd. He is mentioned in the *Dînkard*, Book VII, Intro., § 32, and Book IX., chap. XV. For elaborate references to him in the Avesta and Pahlavi writings, see West's Appendix I, "Legends relating to Keresâspa," in S B E, vol. XVIII, pp 369-382, also Av *Yasna* IX, 31, 36, 39; *Vendîdâd*, chap I, 36; *Yasht* V, 37; XIII, 61, 136; XV, 27; and XIX., 38-44. Keresâspa was famous for his great physical strength. He killed the monsters Sravara, Gandarewa, the progeny of Pathana, Nivika and Dâstayana, Hitâspa, Vareslava, Dâna, Pitaöna, Arezô-shamana, Snâvidhaka, and others.

^{2.} Av *Kavi-Ûsa*, the son of Kavi-Aipivangu, and Kavi-Usadhan of *Yasht* XIII., § 132. According to *Yasht* XIV., 39, the bird Vârenjana "bore the chariot of Kavi-Ûsa," when he attempted to ascend to heaven on a throne carried by eagles. He was the second king of the Kayânian dynasty, and the father of Syâvarshan. His brothers were Arshan, Pisanah and Byârshan.

^{3.} Av *Kavi-Haösrava*, who is generally called Kaê-Khûsrû. The perpetual struggle between Irân and Tûrân, from the Pêshdadiân king Mînôchêhr down to Kaê-Khûsrû is well-known in the annals of ancient Irân, the chief cause of which in the reign of the latter, was the murder of Syâvakhsh, son of Kaê-Kâûs, by Afrâsyâb. Syâvakhsh having been exiled by his father, took refuge with Afrâsyâb, who gave him his daughter in marriage, but the honour with which he was received raised the jealousy of Karsivaz (Av. *keresavazda*), who by means of false accusations persuaded Afrâsyâb to put Syâvakhsh to death. The latter's murder was revenged by his son, Kaê-Khûsrû (see *Yasht* IX., 22, XIX., 77; *Dînkard*, Book VII., vol. XIII., Intro., §§ 38-39; *Bûndahishma*, chap. XXXI).

⁴ Here meaning the peoples inhabiting the Airya, Tuirya and Sairima countries, referred to in the *Fravardîn Yasht*, § 143.

^{5.} Av. *Aurvât-aspa*, mentioned as the father of Vishtâspa in *Yasht* V, 105. He was a distant relation of Kaê-Khûsrû whom he succeeded as king of Irân. He is mentioned in the *Dînkard*, Book V (in the beginning), and in the *Dînâ i Mainûg-i-Khratû*, chap XXVII., §§ 64-67. He had several sons, according to the Avesta *Yasht* XIII., 101, and *Bûndahishma*, chap XXIX, of whom *Zairi-vairi* (Pahl. *Zarîr*) and Kaê-Vishtâspa are well-known in history.

^{6.} Kaê-Vishtâspa, who accepted the Religion of Zarathushtra, and helped the latter in propagating the same throughout the world. His religious wars with Arejat-aspa and other enemies of Zarathushtra are described in the Pahlavi *Yâdgâr-i-Zarîrân*. Kaê-Vishtâspa is occasionally mentioned in the Avesta and Pahlavi writings.

(and) the Prophet of the Mazdayasnian Religion, Zarathushtra the Spîtâmân; and the progress of the age from the first (period of the) sovereignty of Fraêdûn till the coming of Zarathushtra to the (divine) Conference.¹

(17). And many a lineage and many an account from that (time) onwards are (here) narrated² as they have been in the same Nask, and they are characterised³ as they have been (*yehvûnt*)⁵ in it⁴, such as the Sâsânians—whom it recounts⁷ as the fully-blessed⁶—and their sovereignty. (18). And in the lineage of Mânûsh-chîhar (are placed) Naôdar,⁷ Yôsh-ta-Fryâna,⁸ Vôhûmana,⁹ son of

1. That is, till the first Conference of Zarathushtra with Ahuramazda.

2. *Manîunt yegavimûnêd*, "are enumerated."

3-5. *Ôl yehvûnt gaôharîhast*. 4. In the Nask. 5. *Manîuntêd*.

6. *Hû-âfrîtân*; comp. Av. *hvâfrîta*, "greatly-beloved," *hu* and *âfri*, "to love", "to admire."

7. Av. *Naôlara*. According to the *Bûdahishna*, chap. XXXI, § 13: "By Mânûsh-chîhar were begotten Frish, Naôdar, and Dûrâsrûb." Naôlara's two sons are named Tusa and Vistauru, and they are mentioned in the *Âbân Yasht*, § 76. In the *Shâh-nâmâh* Nôdar's sons are named Tûs and Gustahm. The Naôlara family is frequently alluded to in the *Yashts*. Hutaôsa, wife of Kaê-Vishtâspa, belonged to it.

8. *Yôsh-ta-Fryâna* is very well-known to the Avesta, namely, in *Yashts* V., § 81; XIII., § 120:—*Yôishtô yô Fryânanâm*. His pedigree may be traced from king Mânûsh-chîhar, whose son's name Frish, mentioned in the preceding note, seems to be the Pahlavi transliteration of the Avesta *Frya*, *Fryâna*. The Pahlavi tale of Yôsh-t-i-Fryâna (generally entitled "*Mâdigân i Gôsh-t-i-Fryan*") is translated into English by Haug and West, and contains solutions by the Mazdayasnian Gôsh-t-i-Fryân of the thirty-three riddles proposed by the sorcerer and heretic, Akht Jâdâ. It is also stated that in return Gôsh-t-i-Fryân proposed only three riddles to the sorcerer, mentioned above, which the latter was unable to solve and, in consequence, Akht was destroyed by the Mazdayasnian by the effect of an Avesta *nirang*. This tale is compared to the myth of Oedipus, and the Germanic legend of the Wartburg battle.

9. Av. *Vôhu-manô*, son of *Spentô-dâta*, son of *Vishtâspa*. He is called Bahman, son of Isfendyâr, in the *Shâh-nâmâh*, and Ardashîr-i-Kayân in the Pahl *Bahman Yasht*, chap. II., § 17; also in the *Bûdahishna*, chap. XXXI., § 29; and XXXIV., § 8, which states that Vôhûman ruled in Irân for twelve years. His reign is celebrated as the silver age in the *Bahman Yasht*, chap. II., § 17. According to the *Dinkard*, Book VII., chap. V., § 4 (see my vol. XIV), p. 48, king Vôhûmana is mentioned in the Avesta, thus:—"Vôhumana, the truthful and the best organizer of the community from amongst the Mazdayasnians." His father Spent-ô-dâta is famous for his successful warlike achievements in the religious war between his father and Arjâspa. According to the *Shâh-nâmâh*, he was conquered and killed by Rustam, the famous Irânian hero.

Spentô-dâta, (and) Âtarôpâta son of Mahrâspend, the father of Avarethrabah¹; and² the nature³ of (their) natural intelligence,⁴ too, will remain for the future². (19). Also about the nature of the manifold skill and glory even of a sovereignty which transmitted⁴ to the descendant-rulers a progressive renovation,⁴ and by which are shed (*rîjîhêd*) its good fortune⁵ and glory⁵

¹. Av. *Avarethrabangh in Fravardin Yasht*, § 106, "*Avarethrabanghō Râsh-tare-vaghentōish ashaōnō fravashīm yazamaidē*." It is remarkable that the historical references in the Avesta cited in this chapter, relate only to the Pēshdādian and the Kayānian kings, and end with Avarethrabangh, the pious high-priest of the Zarathushtrian period. This proves beyond all doubt that the existing Avesta was composed long before the Achæmenian period. As to the Pahlavi writings which were composed far later on, we do find in them references to Hūmâê, the daughter of Vōhūman, to Darâê, Alexander, the Ashkânians, the Sāsānians, and even to the rule of the Arabs. The identification of Râsh-tare-vaghangh of the Avesta with Âtarô-pâta, son of Mahrâspend, by the compiler of Book VIII of the Dīnkard, plainly seems to be an error, as this Âtarô-pâta flourished centuries after the Avesta period, namely in the reign of the Sāsānian king, Shāhpūhr II, as his famous prime-minister and religious preceptor. No proof, however, is mentioned by the writer of the Dīnkard for his identification aforesaid. It might be an interpolation by some later compiler or copyist. Râsh-tare-vaghangh cannot be Âtarô-pâta, nor Avarethrabah his son Zarathushtra, for the following reasons:—The list of names given in the *Fravardin Yasht* is, as far as these names can be identified, arranged in the order of the times in which the persons flourished. If so, Avarethrabah, son of Râsh-tare-vaghangh, would belong to the age of the Prophet Zarathushtra's immediate successors. It does not appear that any of the names in the *Fravardin Yasht* belong to the Sāsānian period. Aretakhshathra and Tantsara had greater claim for the inclusion of their names in the Avestic list than Zarathushtra, the son of Âtarô-pâta. Therefore, the Avarethrabah of the Kayānian period must be distinguished from the Avarethrabah of the Sāsānian period, who is identified with the son of Âtarô-pâta (see the *Dīnkard*, my vol. XIV, chap. VI., § 20). With reference to the Avestic Avarethrabangh, read West's interesting footnotes in pp. 29-30, S. B. E. Vol. XXXVII.

²⁻². *Va aēdūnīh ī āsnō-ich pavan yehvūnēdīh yegavimūnēd*. Comp. Av. *āsna*, "natural good sense." The text means that the nature of Âtarô-pâta's great intelligence will be long remembered and appreciated by the future generation. West's rendering is as follows: "and its existence," (reading *haitōīh*, according to DP.), "even then, remains for the future"

³. Pahl. *aēdūnīh*.

⁴⁻⁴. *Frashakard rūbīshnīg ōl taōkhmagān bākht*, "distributed among the successors...."

⁵⁻⁵. Reading: *vakhta* (Pers. *bakht*) *varecha* (Av. *varechangh*), "good fortune, (and) glory." The last word may be read *vakhtvar-ich*; comp. Pers. *bakhtāvar*, or Pahl. *bakhtyāvar*, "the lucky," "the fortunate."

upon the descendants, wherefrom they will not be severed¹ till the Renovation (is completed).²

(20). About the original knowledge of (different) professions,³ and the intelligence⁴ and industry of (different) ages; the abundant⁵ information⁶ of man about suppressing the injury which (comes) from the enemy, the preservation of the body, (and) the salvation of the soul; the necessary⁶ guidance⁶ of the world even before the advent of Zarathushtra by the command of the Creator (Ahuramazda), (his) bearing⁷ of the halo⁷ from God, and all that happened to the leaders of the Religion at different times; (and) whatever (is) on the same subjects.

(21). "The prosperity of righteousness is the best....."

CHAPTER XIII.

(1). The Spend (Nask) is a book about the existence⁸ and combination⁸ of the physicâl substance (*sti*), the *fravâhar*, and the soul (*nîsâ*)⁹ of Zarathushtra; how the creation¹⁰ of each one in the spiritual world, and in what way (their) production in the material world (occurred); how their union¹¹ with the parents¹¹, the coming together of the parents,

¹. *Aburîd*, comp. Pers. *burîdan*, "to cut."

². About §§ 17 to 20, I, too, agree with West, that: "§§ 17-19 refer to a text which must have been written either in the time of Shahpâhar II, or at some later period during the Sâsânian rule." Whereas §§ 1-16 are descriptive of an older record which, though consistent with the extant Avesta texts, could not have been compiled from them alone. And § 20 describes text that might have been written at any time" (S. B. E., vol. XXXVII., p. 30).

³. *Pishag*. ⁴ *Kîrûkîh*, "memory," "understanding".

⁵⁻⁵. *Kabad âkâsîh*.

⁶⁻⁶. *Râyînidârîh âvâyishnîg*.

⁷⁻⁷. *Vakhsh-bûrdârîh*, comp. Av. *vakhsh*, "to shine." West: "the bringing of the word from the sacred beings." According to him, the word *vakhsh* means "gain, fortune, gifts." "A similarly written word," he says, "*vâyâ*, 'air, breath' is used in the *Shikand-gûmânîk Vîjâr*, chap. XIII., § 7, to translate the 'Spirit' of God in *Gen. I, 2*."

⁸⁻⁸. *Yehvûnîshnîh va ham-yehvûnîshnîh* (the last word also means "co-existence").

⁹. *Nîsâ* may be read *va gadâ*, "and glory," "and halo."

¹⁰. *Âfrîdagîh*. ¹¹⁻¹¹. *Patvâstânî ôl zerkhûnîârân*.

[(their) combination¹ in the mother, and the birth from the mother (occurred); (and) whatever (is) on the same subject.

(2). And, besides, about the arrival of both the spirits, that which (is) good for increase, and that which (is) evil for destruction; the victory of the good spirits; and the rearing [(*parvarishna*) of Zarathushtra. (3). At (his) mature age, at the age of thirty, (his) attainment (*yeḥamtūnishnâ*) to a conference with Ahuramazda; and the occurrence of seven conferences within ten years. (4). Many miracles are manifested owing to him therein,² such ³ as are collected (*ham-patvast*), selected, and remarked³ (*nishânînîd*) by the manuscript⁴ of the *Dīnkard*.

(5). (In) the seven sections, such as are called the Spend (Nask), are distributed⁵ seven enquiries, at a single time⁶ a single enquiry—other Nasks (or Books of the Avesta) (also refer) to these seven enquiries—through the words proclaimed⁷ in each one of the places of conference (with Ahuramazda).⁸ (6). About the various⁹ enquiries,⁹ (namely) the time of the sitting (and) dissolution¹⁰ (of the conference) on each occasion (*dānar*), and the method of the sitting of the Ameshaspentas, the coming forward of Zarathushtra in that friendly conclave¹¹,

¹. The combination of the material substance, the *fravāhār*, and life.

². In the period of ten years.

³. *Chīgūn haīt ī ham-patvast, vichidag min Daēna-kard nipīg nishânînîd*. West: "just as there are some which collected and selected, are noticed by the *Dīnkard* manuscript."

⁴. The *Dīnkard*, Book VII., which is based on the Spend Nask, contains a full account of the life of the Prophet Zarathushtra, and of the future events till the Resurrection and the Renovation of the world (see my vols XIII and XIV). Certain references to this account are also found in the *Dīnkard*, Book IX.

⁵. *Bakhsishishnî*, lit., "division," "distribution."

⁶. Comp. Av. *danare*, "time."

⁷. *Frâj-gûbishnîh*.

⁸. According to West; "In the seven sections (*burînô*) such as are called Spend, are the seven enquiries, in each instance a single enquiry, and the bestowal of the other Nasks, in these seven enquiries, was through speaking out in each one of the places of conference". ⁹⁻⁹. *Frashna frashna*.

¹⁰. *Khâstan*; comp. Pers. *bar khâstan*. ¹¹. *Hû-dēmânîh* or *han-dēmânîh*, "a religious conclave or conference." It indicates a meeting of the divinities in the *Garô-demâna*, the abode of Ahuramazda.

and his position¹ in that place; and what² (there was) to proclaim to him, what (there was) to exhibit to him.²

(7). And the conveying³ of the wisdom of omniscience unto Zarathushtra⁵; and the vision⁴ of the past and the future⁴ by Zarathushtra through that wisdom, and⁵ the entire extent of the lapse of time therein.⁵ (8). The existence of that wisdom (in Zarathushtra); what⁶ that (is) which after having stayed within,⁶ (becomes) again more developed wisdom⁷, as owing to it (*ajash*) (he sees) the highest (and) best of places, (namely) paradise and the different⁸ grades⁸ of places of reward for the pious ones, according as (*chîgûn*) they are worthy of them through the performance of deeds of merit (*kerfag*); (likewise) the most headlong and worst of places, (namely) hell (and) places of punishment for the *dravands* (wicked ones) according to their sins; and between the two the Hamaêstagân⁹ region for those¹⁰ whose acts of merit (and) sins (are) equal¹⁰; and the Chînvad Bridge¹¹ at which the reckoning¹²

1. Comp. Av. *gâtu*, "an appropriate seat," or "throne."

2.2. *Mâ zak î aôbash gûftan, mâ zak î aôbash nimûdan.*

3.3. *Va frâj-bûrdanî* (lit. "carrying forward") *madam Zarathushtra khratû î harvispa-âkâsih*. This idea is repeated in the *Vohûman Yasht* (Pahlavi), chap. II, §§ 5-8.

4.4. *Khadîhantan.....î yehvînt va yehvînêd.*

5.5. *Va hamâê chandîh darenga î patash,*

6.6. *Mâ zak zyash âkhar baên barâ ktrûnt.*

7. *Avzun-khratu* or *aûzun-khratu*; comp. Arabic *aûzûn*, "stronger," "more vigorous."

8.8. Generally read *pâig pâig*.

9. *Hamaêstagân* is the name of a region located between heaven and hell, and is meant for the dwelling of the departed souls of men whose acts of merit and sins, when weighed at the Chînvad Bridge are found equal.

10.10. *Hâvandân* ("equals," Av. *havantî*) î *kerfag vinâs*.—¹¹ Av. *Chînvad-peretu*, the Chînvad Bridge which extends from Mt. Albârz to the Chakâd-î-Dâitya, where the angels Rashnu, Arshtât, Râma, Sraôsha, Mithra, and others stand in judgment on the departed souls; the righteous by the divine decree go to heaven, the wicked go to hell, and those whose good acts and sins are even in weight go to the *Hamaêstagân*.

12. *Âmâr* or *hamâr*, same as Pers. *shumâr*, "a reckoning," Av. rt. *mar*, "to count."

as to acts of merit and sins takes place (*yehvânêd*); and the future-bodily-existence at which the consummation¹ of all the righteous and the wicked will occur; and the salvation² of all good creatures from all evils will occur.³

¹(9). And information⁴ from all sorts of learning⁵ as to many marvellous things, and a⁶ summary of the statements⁵ of those seven enquiries. (10) Also about the connection⁶ with the world of Zarathushtra's intelligence of the Ahuramazda-worshipping Religion, (and) his leading⁷ of mankind to the Religion; (and about) the times after Zarathushtra till the Renovation. (11) About the character⁸ of the progress⁹ of men of (those) times; the divisions¹⁰ of centuries and millenniums; the signs, miracles, and confusion¹¹ which will be manifested in the world¹² about the end of each millennium.

¹. *Pasâjishna*, comp. Pahl-Pers. *pasâkhtan*, "to accomplish," "to adapt," "to adjust." Originally *pavan sâkhtan*, Av. rt. *sach*.

². *Bûkhtishna*, "deliverance," Av. rt. *bûj*.

³. The idea contained in §§ 7-8, is repeated in the Pahlavi *Vohûman Yasht*, chap. II., §§ 5-8: *Afash Aûharmazda mainûg, avzûnig, dâtâr i gêhân i astîômandân, yasharûb, afash khrat i harvispa-âkâs pavan mayâ kërpa, madam yadâ i Zarâtûshtra kard; afash gûft aêgh: "Frâj vashtamûn"; va Zarâtûshtra minash frâj vashtamûnt; minash khrat i harvispa-âkâs pavan Zarâtûshtra baên gûmâkht, va 7 yôm va shapân Zarâtûshtra baên Aûharmazda khrat-ash yehvûnt; minash barâ khadîtûnt Zarâtûshtra pavan haft kaêshvar zimig anshûtân va kîrân, aêgh kolâ aêvag mûi chand tâk, va pavan parsht tâk tâk sar ôl aêgh yakhsenunêd; afash barâ did dâr va durakht, mûn mâ va chand rêshak i aûrvarân pavan Spendarmat zimig, aêgh chigûn rûst yegavimûnâd, aêgh gûmâkht yegavimûnâd.*

⁴⁻⁴. *Min kolâ âînînag dânishna âkâsîh.* ⁵⁻⁵. *Hangerdîg-i i milaya.*

⁶. *Patvastan, paiti*, and Av. rt. *band*. West: "communication."

⁷. *Hâkhtan*, Pahl-Pers. *hakhtan*, "to follow;" comp. Av. *hakhsaêsha*, rt. *hach*, "to lead," "to raise." ⁸. *Chîgûnîh*, "nature," "character."

⁹. *Râyînishna.* ¹⁰. *Burîn.* ¹¹. *Shkafîh*, "a confused condition."

¹². DP. repeats *baên gehân*, according to which the rendering would be: "the signs, miracles, and confusion, which will be manifested in the world about the end of each millennium in the world."

(12). Also, as to the birth (and) advent of Aûshîdar,¹ son of Zarathushtra, at the end of the first millennium, and the account of him and his age; (and) of the many destroyers² of those³ who worked for the welfare³ of the age between the millennium of Zarathushtra and the advent of Aûshîdar.⁴

(13) And the arrival of Aûshîdar-mâh⁵, son of Zarathushtra, at the end of the second millennium, and the information about him and his age; (and) the destroyers of those³ who worked for the welfare³ (of the age) during the millennium of Aûshîdar. (14) And the coming and advent of Saôkshâns,⁶ son of Zarathushtra, at the end of the third millennium; the destroyers of those³ who adorned³ (the age, and) who (flourished) in the millennium of Aûshîdar-mâh; the advent of Saôkshâns, (and) the information about Saôkshâns and his age. (15) Also, as to the Renovation and the Future-existence, which, it is manifest, will be in his age.

(16) "The prosperity of piety is the best"

¹. In the *Fravardîn Yasht*, § 129, he is called *Ukshyat-ereta*, "The Raiser-up of the Bones (of the dead)," or "The Reviver." The name of the maiden who gives birth to him is *Srûtat-fedhrî*. It is stated that, bathing in the Lake Kâsava, she will become pregnant from the seed of Zarathushtra which is preserved there, and will bring forth a son. See the *Dinkard*, Book VII., vol. XIV, chaps. VII—IX.

². *Vîshûftârân*, Av. rt. *khshup*. ³⁻³. *Ârâstârân*, lit., "adorners."

⁴. *Vohûman Yasht*, chap. III., §§ 48-50. The millennium of Zarathushtra, according to the *Bûdahîshna* and West, ended during the period A. D. 593-635, and hence he remarks that "the occurrence of such an interval between the first millennium and the coming of Aûshîdar seems inconsistent with the previous statement as to his arrival at the end of that millennium, but, from *Byt*. III., 44, it appears probable that he was expected to come in the 600th year of the next millennium (A. D. 1193-1235)."

⁵. Av. *Ukshyat-nemangh*, the second of the three future prophets, who will be born to achieve the Renovation of the world. His mother's name is *Vanghu-fedhrî*, Pahl. *Shapîr-abu*, "having a good father" (see *Fravardîn Yasht*, § 142; *Dinkard*, Bk. VII., vol. XIV., chaps. VIII-IX).

⁶. Av. *Saôshyant*, the last of the three future prophets, who will accomplish the Resurrection and the Renovation of the world (see *Fravardîn Yasht*, § 129; *Dinkard*, Bk. VII., vol. XIV., chaps. IX-X).

CHAPTER XIV.

(1-2). The Bagân-yasht¹ is a book, firstly, about the adoration of Ahuramazda, the highest of the divinities²; and, secondly, about the adoration of other *yazatas* (angels)³, invisible and visible, even (those) of the physical beings⁴, from⁴ whom proceed (*frâj*) the names of days⁴; the marvellousness⁵ of their power, glory, courage, and victory⁵; and many other *yazatas*, too, who are mentioned by name in the *Yashts* (dedicated) to them; and the reverence due to their piety.

(3). And the worthiness of the liberality (*dâtârîh*) of gifts⁶ for the adorers,⁷ (and) their⁸ duty to recite separately many a time (the *Yashts* dedicated) to each of the *yazatas*.⁸ (4)¹ The duty of unlimited (*a-vimônd*)⁹ acquaintance with learning of the administrators¹⁰ about the riches¹¹ of the time, whom the Creator Ahuramazda has appointed (to keep watch) over them,¹² and who stand to render (that) duty.¹³

(5). "The prosperity of righteousness is the best. . . ."

CHAPTER XV.

(1). The beginning (Nask) of laws is the Nîkâdûm¹⁴ of thirty¹⁵ *fragards*. (2). A section (of it is) *Patkâr-radi-*

1. DP. *Bagân-yast* for *Bagân-yasht*, lit., "the adoration of the good spirits." It contained seventeen chapters according to the *Ravâyats*.

2. Comp. Av. *bagha*, Old Pers. *baga*, lit., "one who allots things in parts or portions," Av. rt. *baj*, "to distribute." 3. *Stihân-ich yazadân yastan* (properly *yashtan*.)

4. *Mûnshân* (better *mîn-shân*) *yômân frâj nâma*, *aôja* (power)... According to West: *mûnshân yômân frâj nâmân-ich*.

5. *Aôja, gadâ, amâvandîh, va pîrûjgarîh afdîh i ôlâshân*.

6. *Âyâft*, comp. Pers. *yâft*, "an award."

7. *Yashtârân*, Av. rt. *yaz*, "to adore," "to worship."

8. *Khvîshkârîh zyashân jvîd jvîd kabad aûshmûrîshna i baên yazadân*.

9. Comp. Pahl. *vimônd*, "limit;" Av. *vimaidhya*, "boundary," "limit." (*vi* and *maidya*). It is otherwise read *nimond* (Av. *naêma*,) "direction."

10. *Râyînîshnân*. 11. Or "the valuable possessions or properties."

12. Meaning, over the riches. 13. *Khvîshkârînidan yegavîmûnd*.

14. Generally read *Nîkâdûm*. As the Nask treats generally of laws, it would be better to call it *Vîdâtûm*, which means lit., "mostly pertaining to laws all round." Comp. Av. *vidâta*, "decrees" "laws."

15. The *Ravâyats* mention fifty-four chapters of this Nîkâdûm Nask.

stâna,¹ (which is) about this that, even² besides the destruction³ and corruption⁴ coming from invisible existences⁵, from the destroyer⁵ of life⁵, unto mankind and animals, they⁶ have occurred⁷ unto mankind even owing to (their) sinfulness; the spread (*rûbâgîh*) of decay (*siġ*) and corruption in the world (has been) owing to smiting one another unjustly.⁸ (3). And the monition unto mankind regarding abstinence therefrom, and the legal⁹ striking (to be) moderate⁹; (and) again regarding less striking and non-striking. (4). And to stand magisterially¹⁰ opposed (*padîrag*) even to the non-magistrates, without jealousy and loss to oneself; (and) also to refrain from inflicting the hardest¹¹ punishment¹¹ even on a pseudo-magistrate.¹²

(5). The entire magisterial¹³ procedure,¹³ when unity¹⁴ subsists therein, is legally¹⁵ established;¹⁵ in it (*afash*) the statements¹⁶ of the litigants¹⁶ (shall be) of two (kinds), verbal¹⁷ and demonstrable,¹⁸ that are mixed¹⁹ up in different ways—in four ways, (namely) the verbal which

1. *Patkâr-radistâna*, "a code of laws for guiding a magistrate in punishing assaulters;" and hence a *patkâr-rad* means "a police magistrate."

2. *Jvid-ich min mainûg* (invisible) *rasishnîg* (for *rasishnâh*).

3. *Siġ*, comp. Av. *ithyejangh*, rt. *thyaj*, Skr. *tyaj*, "to abandon," "to decay."

4. Comp. Av. *akhti* (rt. *anj*) "sickness," "pollution." The Pahl. word *akhdagîh* occurs in the Pahlavi Version of the *Vendîdâd*, Fragard VI., as the rendering of the Av. word *akhti*.

5.5. *Khaya-bîd*, lit., "what stings or destroys life;" comp. Pahl. *khayâ*, "life." It is an epithet of the Evil Spirit, and is generally read *Aib-dad*, "the Blemish-giver." 6. Namely, destruction and corruption.

7. *Jastag yehvûnd*. 8. *A-dâdistânîhâ*.

9.9. *Dâdistânîg zanishna andâzishna*. 10. *Patkâr-radîhâ*.

11.11. *Hû-khrû-gaōnatûm*, Av. *khru*, "to be hard;" another reading *avârun-gaōnatûm*, "most immoral, or unfair," that is, "most brutal" (punishment).

12. *A-patkâr-rad*, that is, an unauthorised magistrate; lit. "a non-magistrate." 13.13. *Patkâr-radîh*.

14. *Âevagi*, comp. Pers. *yakî*, "unanimity," "harmony."

15.15. *Dâdistânîhâ yegavimûnâd*, lit., "stood legally."

16.16. *Stî sakhûnî*, comp. Pers. *sitîh*, "contention," "litigation." West, "the substance is two statements." 17. *Gûbishnîg*.

18. *Nimâyishnîg*, i.e., by means of exhibits. West. "demonstrable." Here, I think, the idea is relating to verbal and written evidence.

19. *Bar-ham hanlhetûnishnîh*, compare Pers. *bar-ham nahâdan*, "to confuse," "to mix," "to collect."

is demonstrable, the verbal that (has) no exhibits, the demonstrable which (is) not verbal, and (what is) neither verbal nor demonstrable. (6). In the matters¹ that are verbal what is appointed (*vakht*) is of four descriptions,² the plaints³ for different matters and different verbal statements (*aêvâj*), which are towards an unmagisterial⁴ authority,⁴ to one's own high-priest (*dastâr*), to a gentleman⁵ (*shapîr gabrâ*) who is a stranger;⁵ thus⁶ three of them⁶ are required also for⁷ want of evidence.⁷ (7). In those that are demonstrable what is appointed is of six kinds;⁸ and as for unmagisterial judges the verbal (matters,) such⁹ as are previously described⁹, (and) are on the same subject, are (of) twelve (kinds).¹⁰ (8). And the entire unmagisterial procedure, wherein unity subsists, shall proceed¹¹ on¹¹ without giving final¹² legal decisions,¹² and its methods (are)

1. Comp. Pers *ba sâmn pûrsidun*, "to inquire about one's matters" (Steingass). West: "In the arguments which are allotted as verbal are four species."

2. 4 *âninag*, meaning that there shall be four kinds of verbal witnesses.

3. *Patkârishna*. 4. *A-patkâr-radîh*.

5.5. *Ôl hân shapîr gabrâ*, lit., "to another good man" (like them).

6.6. *Chîgûn ajash* 3. Meaning that there shall be three such persons to act as judges.

7.7. It may be read: *khûn gaôkâêih*, "in the evidence on murder." West: *ôl-ich hân gaôkâêih* "for other evidence," or "for want of evidence," the latter meaning he says is more suitable to the context.

8. That is, six kinds of exhibits are to be submitted to the judges. Or, that there are six methods of such procedure. 9.9. *Chîgûn kâdâ âninagân*, lit., "according to the previous kinds."

10. That is, when the judges are not authorised magistrates, the parties litigant shall submit twelve verbal witnesses to prove the same issue. Or that there are twelve methods of procedure in cases of verbal evidence in a criminal suit. West's rendering of §§ 6-7 is as follows: "In the arguments which are allotted as verbal are four species, the dispute (having) different arguments (and) different assertions which are for unmagisterial investigation, for one's own priestly authority (*radô*), for another good man—three of such being requisite—and also for other evidence. And in those which are allotted as demonstrable are six species, and for an unmagisterial (person) the assertions, like the previous species which are on the same subject, are twelve."

11.11. *Madum raftan* used in its literal sense; idiomatically the expression signifies, as in Mod. Pers. *bar raftan*, "to precede"

12.12. *A-dâdistânihâ*. As the decisions of unmagisterial judges, in order to be final, required the sanction of higher authorities.

five,¹ which include (the crimes of) burning² individuals, extirpating things, assaulting³, and wounding, (and) murder.

(9). And those⁴ subject to magistrates are of twelve kinds, (and) they are divided into four sections of three each.⁴ (10). One⁵ section refers to the hearing who are seeing,⁵ (namely) those⁶ to whom⁶ the plaint⁷ which (is) verbal (is) demonstrable;⁸ and the hearing who are not seeing, those to whom the dispute which (is) verbal (is) not demonstrable; and the seeing who are not hearing, those to whom even the dispute which is demonstrable is not verbal. (11). And (as to) these three, who (are mentioned) in one section, the magisterial⁹ authority is (exercised) on them;⁹ and only if¹⁰ danger as to the person (of a criminal) is imminent (*âêvar*) a magistrate may then avoid¹¹ (hearing) the suit¹¹; as it is said of it (that when it is heard) he is not authorized¹² to hesitate¹³ in wounding (him); and the legal decision therein (is) this that when they do not change by legal prosecution (*patkârishna*), and they are not fit to be restrained¹³ without wounding, it is justifiable¹² to restrain¹³ them even by wounding.¹⁴ (12). One section

1. Relating to the following five criminal actions.

2. Reading: *namluntan*, comp. Chaldæ-Arabic *naml*, "blistering by burning."

3. *Zadam* or *zadôm* is generally used for an assault. Darmesteter traces the word to the Av. *zathma* or *zathema*.

4.4. West: "Of those subject to the magistrate (*patkâr radô-hômônd*), the twelve species are divided into four sections of three each."

5.5. Lit. "(As to) one section, (there) are (in it) the hearing who are seeing."

6.6. *Hanâ i*, lit., "these to whom." 7. *Patkârishna*. 8. *Nimâyishnîg*.¹

9.9. *Patkâr-radîh levatâ-shân haît*, lit., "the magisterial authority is with them (or, in connection with them)."

10. To *barâ hat* compare Mod. Pers. *magar*, which admits of several meanings: "only if," "but," "unless," "perhaps."

11.11. *Avîg-patkârishna*, lit., "to be without the suit." 12. *Pâtakhshâê*.

13. *Lakhvâr dâshân*.

14. The author seems to mean that a magistrate, if he is not inclined to see a criminal hanged or killed by wounding, is at liberty to avoid hearing the suit; but in no case after he has partly heard the case can he avoid passing a sentence of death on a criminal by wounding him. About this ambiguous sentence West's remarks are as follows:—"The ambiguity, mentioned in the latter

(refers to) those who are not hearing, those who are also not seeing, and to women and children; as to these three which are (mentioned) in one section, there is no magisterial inquiry; and the legal decision therein in regard to the person (is) this that even if by¹ a thorough (*barâ*) change¹ (of condition) the danger as to the person is certain (*âêvar*), there shall² be a thorough change² (of condition). (13). One section (refers to) the disloyal ones (*an-âîr*) and those who are worthy of death, in whose case (*patash*) the legal decision from (*min*) the judges for (their) execution (*zekatîlûntan*) is certain; (as to) the highwayman his execution³ is proclaimed³ (by the judges) while⁴ he is on the highway,⁴ (but) it is not possible to effect (*vabîdûntan*) it. (14). And, likewise, as to these three⁵ who (are mentioned) in one section, (there) is no magisterial inquiry in connection with them (*levatâ*); but the opinion of the law (*vichîra*) in regard to them (is) also this, that those who (*amatash*) are (ordering) for their (*ash*) execution become⁶ thereby full of merit.⁶ (15). One section (refers to) those⁷ whose roaming⁸

clause of this section, appears to lie in these words " (*barâ hat*) " which mean either 'but if' or 'only if.' Such ambiguity must have existed in the original Pahlavi text of the Nask, and probably indicated that the earlier part of this section is a summary of the Pahlavi version of the original Avesta text, while the latter part is a summary of the Pahlavi commentary upon that version. As the same ambiguity occurs, without comment in section twelve, where the meaning seems tolerably certain, it is doubtful if the commentator's opinion can be adopted." West's rendering runs thus :—"and the magistrate, unless (*barâ hat*) risk for the body is certain, is then irresistible, which is as though it be said *that* to restrain by wounding (*rêsh*) is not justifiable." (see Vol. XXXVII., pp. 37-38).

1.1. *Min barâ vashtan*. That is, by imprisonment or transportation, or other similar punishment. 2.2. *Barâ vardishna*.

3.3. *Zanishna paêtâgînîd yegavîmûnêd*.

4.4. *Amat baên râs yegavîmûnêd*.

5. Namely, the disloyal (*an-âîr*), the *margarjân*, and the *râsdâr*.

6.6. *Patash kerfag havâ-and*, that is, fully worthy of reward in heaven.

7. Dacoits or gang of robbers. 8. *Avîg-gâs raftan*. *Avîg-gâs* might also mean "(going) into improper places."

about (and) attacking¹ (others) are untimely,² whose retreating³ dispersion⁵ (is) in rugged⁴ ravines;¹ when (people) enquire of them by questions⁵ they give no answer, and they are not believable⁶ as foreigners. (16). (As to) these three, too, who (are) in one section, (there) is no magisterial inquiry in connection with them (*levatâ*), and the opinion of the law therein is this that if (*amat*) some one kills them, he does not become sinful thereby. (17). (As to) whatever is on the same subject it⁷ contains⁸ many a legal decision. (18). And this, too, (it states) that a counter-assault⁹ is that blow and wound which shall be made so, that when (required) it is possible to rightly exculpate¹⁰ (oneself) from¹¹ each and every issue.¹¹

CHAPTER XVI.

NĪKÂDÛM NASK.

(1). The second section, the *Zadamistâna*,¹² (is) a book about assaults, and the acute¹³ pain from assaults,¹³ such as ailment¹⁴ and bloodiness¹⁴; and (about) the unconsciousness¹⁵ of the sin which a man may commit in an unconscious state.¹⁵ (2). And about the seven kinds of symptoms of unconsciousness; and separate decisions about assaults which adults may commit among those who are minors¹⁶; and¹⁷ also in it¹⁷ (mention is

1. *Madam madan*. 2. That is, in the dark hours of the night.

3.3. *Bardinîdan barîsh*; comp. Pers. *birish*, "dispersion," "confusion."

4.4. *Pavan shkastag jivâg*, lit., "in broken places."

5. *Pavan gûbishnih*. West: "when people ask them to speak."

6. *Var-âômand*, Av. *var*, "to believe." 7. Namely, the Nask. 8. *Baên yehîtyûnêd*, lit., "brings in," or "contains."

9. That is, a counter-assault by a faithful Zoroastrian on dacoits, robbers, and murderers, who are mentioned above.

10. *Lakhvâr kardan*; comp. Pers. *bâz âvardah kardan*, "to exculpate."

11.11. *Pavan kolâ mandavam-i*; lit., "as to all things or particulars."

12. Lit., "a code of laws relating to assaults."

13.13. Reading: *nîshyishna min zadam*; comp. Pers. *nêsh*, "sting," "prick." West: *vêshîgân*, "annoyance." The word might be read *vêsyishna* for *bêshyishna*; comp. Av. *ibish*, *thaêshangh*, "pain," "disease." 14.14. *Dard va khûn*.

15.15. Or, "the sin of unconsciousness which a man may commit in voluntarily, or in a state of unconsciousness (*baên abaôdîh*)."

17.17. *Va baên-ich*, meaning freely: "and the Nask also refers to."

made) about the blows¹ from which certainly (*ghal*) the disease-blood passes¹; and in it² (about) those³ (blows) of which the disease-blood diminishes⁴ during wrathful temper.⁵

(3). And about begging⁶ (and) well-giving,⁶ such as those it⁷ specially⁸ mentions⁸, (there are) four kinds: when parsimony⁹ helps (*hû-dahêd*) dignity (*pîg*), and when dignity helps parsimony, and when parsimony helps parsimony, and when dignity helps dignity; and (there are) three other kinds which are produced (*zâyêd*) by¹⁰ combining these two together,¹⁰ (namely) when parsimony and dignity help parsimony and dignity, and when parsimony and dignity help parsimony, and when parsimony and dignity help dignity; these (7) are primary (*kâdâ*) seven kinds, and several others, too, are traced back¹¹ to these.¹²

(4). And also about a pounding¹³ blow¹⁵, and the shriveling¹¹ from¹⁵ a pounding blow; (and) whatever (is) on the same

^{1-1.} *Zadam mûn dard-khûn ghal sâtûnêd.* Better *zadam mûn mûn* . . .

^{2.} *Va baên* ^{3-3.} *Zak mûn aeshma khûg* (temper) *darengih dard-khûn yetibûnêd*; that is, the pain is not much felt in a state of anger and excitement.

^{4.} *Yetibûnêd*, "sits down" "diminishes."

^{5.} Reading: *khvâhishna*; comp. Pers. *khvâhesh* "privation", "want" (see the Old Pahlavi-Pâzend Glossary, s. v., p. 189)

^{6.} *Hû-dahishna.* West: "beneficence." ^{7.} The Nask. ^{8-8.} *Pavan mâdagvarîh yemalêlûnêd.*

^{9.} *Pûshîh*, which reading is given in the *Bûdahishna*. It is to be read *pinîh* or *pûjîh* Comp. Pers. *pûj* or *pûch*, "low", "base"

^{10-10.} *Pavan agavîn ham-pûrsagîh*, lit., "through mutual consultation."

^{11.} *Handâzîhêd*, comp. Pers. *andâzah* "measure," and *andâzah kardan*, "to guess," "to emanate. West: "many others, too, are traced back to these."

^{12.} The whole of this section 3 seems clearly to be an inadvertent insertion from a different book by a negligent copyist. It is not adapted to the context of the *Zadamistâna*, which, as the name indicates, should only refer to the subject of assaults and counter-assaults. Several words, which are contained in this section 3, are too ambiguous to enable us to put down a certain rendering. The two words which follow *madam* in section 3, may be read *khvasishna*, or *khun-dahishna*, meaning "an offensive attack," or "murder", or "deadly vengeance," respectively, but those meanings are inadmissible to the context, so none of them is given in the above rendering.

^{13-13.} *Kastâr zâkham*, comp. Pers. *kastan*, "to pound," "to seize"; or *kast*, "base," "shameful." West's reading is *kastâr dâhm*, and his rendering: "also about seeing the depravity (*khang-dîdan*) of a perverting member of the community (*kastâr dâhm*) and of the perverter of a member of the community, and whatever is on the same subject"

⁴ Comp. Pers. *khûsîdan*, "to shrivel." ^{15.} That is, caused by.

subject. (5). About a seizable¹ weapon and a torturing² weapon; (and) this, namely, what (is) that thing which (is) imperfect as a weapon, and what (is) that which (is) not (so); and what (is) that which is lodged³ (in the armour) as a weapon³; and what (is) that which when some one opens⁴ it as a weapon towards another, (is) itself something painful to him; and what⁵ is that which is essentially painful to him, and what (is that which is) lawfully (so) to him.⁵

(6). (About) the penalty⁶ in property and separation (or imprisonment) in a judgment⁶ upon a man who is carrying a weapon, (and) on account of (his) stealing away⁷ the weapon; and about the six kinds of leading⁸ (one) to a conflict, (namely) through assault,⁹

1. *Vakhdūnushnīg.*

2. *ī āzārēd*, lit., "which tortures." West: *ī āzārēd*, "which one brings."

3-3. *Pavan snēs māhmān.* To *snēs* comp. Av *snatha*, "a smiting weapon," rt. *snath*, "to destroy." *Māhmān*, generally, means "a guest" in Pahlavi and Persian.

4. Comp. the idiomatic use of the Pers. expression *bāz-kardan*, "to open," "to separate," "to unsheathe." Reading: *lakhvār vakhdūnēd* (comp. Pers. *bāz-girāftan*, "to keep back," "to retain") the Pahl expression would mean "withholds (the use of the weapon)." West: "when any one forces it back at any one as a weapon."

5-5. West: "what is his natural annoyance and what his imparted."

6-6. *Zak khvāstag tūjishna va jvidih ī vichār-ī.* *Va jvidih* may mean "and otherwise."

7. *Barā bārdan*, lit., "carrying away."

8. Reading *tajishnīh*, "leading", comp the use of the word in the *Frahāng ī Oim Aévag*, pp. 35-38 (Haug)—*amat rās ī kadbā ōl aīsh-ī tajēd*, "when one leads another to a wrong path." It may be read *tachishnīh*, whereof West's rendering is "engaging in."

9. These assaults are clearly explained in the Pahlavi Vocabulary called *Frahāng ī Oim Aévag*, p. 34, in the following order:—(Av.) "*Yātukhta*: (*yātūg-gūbishnīhā*), *zak yehvūnēd amat yemalelūnēd ae aēgh-at pavan yātūgīh barā marenchīnam*; *amat pavan afsānīh ī maīnūg-yāv yemalelūnēd ham-gaōnag*.—(Av.) *Dudhuwibuzda*: (*sahm nīmāyishnīh*), *zak yehvūnēd amat yemalelūnēd aēgh pavan snēsh gaētātha makhitūnam*.—(Av.) *Vāiti*: (*khvasīshnīh*), *zak yehvūnēd amat vīnās-kārīh mīn ākhar ī aīsh-ī rātūnēd*.....(Av.) *Mithōsāstī*: (*afash vijārīshnī kadbā āmūjishnīh*), *zak yehvūnēd amat rās ī kadbā ōl aīsh-ī tachēd*, *amat-cha a-rāstīhā ōl aīsh ana-ānīnīhā nīmāēd*, *afash māidyāsāt vakhdūnishna*.—(Av.) *Atuftdāta*: *zak yehvūnēd amat khūrishna va*

torture,¹ false insinuation², starvation,³ uttering⁴ magical incantations,⁴ and uttering⁵ terrible threats;⁵ and where (there is) a leading to conflict, it then happens when one is engaged⁶ (in it) by standing in the midst (*baên*)⁶, and is not first (*pêsh*) in committing the assault on one (but) by him who (is) the other. (7). And this, too, that the leading or hastening⁷ to a conflict occurs as to an adult with an adult, and a childless (*satarvan*) woman with a childless woman, and a pregnant woman with a pregnant woman, and children of seven years with children of seven years; as to children of seven years the parents' leading⁷ (them) to a conflict occurs in the sight of the parents, (and) the decision about it (is) this that the penalty⁸ for every sin, that may be committed by leading (them) to a conflict, goes to the high-priests (*radân*).

(8). About the piety⁹ of a pious (*pâk*) lord, who seeing that someone has been a slave unto him for an

khvârishna mûn sîd va tîshna patash lakhvâr yakhsennunêd — *Yâtukhta*, "magical incantations", that is when one speaks thus; 'I shall kill thee through sorcery', when one accordingly speaks through spells of invisible results" — *Dudkuwibuzda* (*sahm nimâyrishnîh*, "exhibiting terrors"), that happens when one says thus: 'I shall physically destroy by means of weapons'." — *Vârti*: (*khvasîshnîh*, "torture") that happens when one runs after another with a sinful motive....." — *Mîthôsâstî* (*kadbâ vijârishnîh*, *âmûjishnîh*, "false explanation or teaching"), that is when one leads some one to a wrong path, and when one shows (a path) unjustly and wrongly; he should be held (or considered) as a *maîdyôsâst*. — *Ataftdâta*: that is when one keeps back food and drink for which (there is) hunger and thirst."

1. To *khvasîshna* or *khvashishna* comp. Av. *khâsh*, "to consume," "to destroy." 2. *Mîthôg-sâstan*, "false-teaching."

3. In the *Frahâng î Oim Aêvag*, p. 38, *ataftdâta* occurs.

4-4. *Gûbishna î yâtûg-gûbishnîh*.

5-5. *Gûbishna î sah-m-nimâyrishnîhâ*. The word *sah* in DP. is altered to *sahm* by me on the authority of the *Frahâng î Oim Aêvag*, p. 34.

6-6. *Amat pavan baên yegavîmûnâtan barâ yegavîmûnâd*. West reads *bunîk yegavîmûnâd* for *barâ yegavîmûnâd* in DP.

7. *Tachishnîh* may mean "hastening; comp. Av. *tach*, "to hasten," "to run." 8. *Tûjishna*.

9. Comp. Skr. *âchâra*, "fidelity towards religion." West. *âjârih*, "affliction."

infinite time,¹ does² not persist in his ownership, when the slave is soliciting (to be free).² (9). About the sins of the accusers, for which there is no atonement by any act of merit whatsoever, except even in the person (*baên benafshâ-ich*) of the accuser; (and) about the murder (*kûshîtan*) of the slave together with his lord, too; (and) whatever (is) on the same subject.

(10). About the murder by³ uneducated³ minors of seven years, (and) even of eight years, in the sight of (their) parents⁴; (and) the sinfulness of the parents thereby (*patash*), when they are able to keep⁵ (them) away⁵ from (murdering), (and) they do not keep (them) aside; and that⁶ when they are unable to keep (them) back.

CHAPTER XVII. NĪKÂDÛM NASK.

(1). The third section, the *Rêshistâna*,⁷ (is) a book about cutting⁸ and severing with a knife⁹, splitting¹⁰, disembowelling,¹¹ and piercing,¹² and offensive¹³ attacking,¹³ (and) throwing down,¹⁴ and cutting¹⁵ into pieces,¹⁵ and bruising,¹⁶ and withering,¹⁷ as all

1. *A-bûn*, lit. "endless." West: *a-bân*, "useless."

2.2. *Amat bandag hamâê bavîhûnêd, ôl khvîshîh lâ patkârêd*. That is, he does not dispute or claim his ownership. The religious lord on the request of the slave, sets the latter at liberty, and no longer insists on keeping the slave in bondage.

3.3. *î â-mûkkht*. 4. *Abîtarân*. 5.5. *Lakhvâr dâshtan*. 6. That is, their sinfulness.

7. It is the code of laws relating to criminals who wound other people with evil intent. 8 *Burîn*.

9. *Sekûnishna*, comp. *Huzvâresh sekînâ*, "a knife."

10. *Aûshkâpishna*, Av. rt. *skap*, or *schap*, "to split."

11. *Frâj rûdag*, comp. Pers. *rudah*, "bowels," Av. *uruthwan*.

12. *Sûmbishna*, comp. Pers. *sanb*, "perforation," "piercing."

13.13. *Khvasishna*. Vide the note 9 on the word on p. 43.

14. *Shêkûnishna*, or *shedkûnishna*, "throwing or casting down."

15.15. *Khûrd kardan*.

16. *Tâshîdan*, comp. Av. *avi-tash*, "to scrape," "to bruise."

17. *Khûshînîdan*, comp. Av. *hushka*, rt. *hush*, "to dry," Pers. *khushk*, "withered"; *khushkîdan*, "to dry up." It means withering by starvation and confinement.

(such things) are called woundings. (2). And, similarly,¹ the spread² of the disease, covered³ with blood³, on the afflicted⁴ parts;⁴ the throwing down of a (human) body (from a height,) and the flowing of blood from the body of the man.

(3). How the different⁵ limbs⁷ are⁶ divided⁶ into seventy-six, which are called essential⁷ (and) which are comprised⁸ in two most⁹ essential⁹ classes; both¹⁰ of these¹⁰ are dispersed¹¹ (and) essentially different, one from the other; and, internally,¹² they are apart from the eight which (are) essential (and) which are included in two classes; the limbs which are among those seventy-six are similarly different one from the other essentially, and different one from the other in purpose (*chīm*), and different in design (*vichīra*).

(4). This, too, that when any one by an assault¹³ produces unto someone fright¹⁴, or swelling¹⁵, or maceration,¹⁶ or blackness,¹⁷ or paleness,¹⁸ or stretching,¹⁹ or inroad,²⁰ or un-

¹. Comp. Av. *hāma*. ² *Rūbīshnīh*.

³⁻³. *Khūn-mārīn*, "rubbed with blood," or "covered with blood"; comp. Pers. *khūn bar jābīn mālīdan*, "to rub one's forehead with blood." West reads: *vāhmān mārānō gīrd rūbīshnīh ī madām ramītun*, and renders it thus: "the upheaving circular movement of a certain (*vāhmān*) serpent-scourge (*mārānō*, Av. *khrafstraghna*)."

⁴⁻⁴. Reading: *madām ramīd*, comp. Pers. *ramīdah*, "injured," "afflicted."

⁵⁻⁵. *Hanāma hanāma*, comp. Av. *handāma*, "limbs"; Pers. *andām*.

⁶⁻⁶. *Khelkūnt yegavīmūnēd*.

⁷. *Mādagvar*, comp. Pahl. *mādag*, "an essential object", Pers. *mādah*.

⁸. Pahl. *parvastag*, "united," "connected"; Av. *pairi*, and *band*, "to fasten." ⁹⁻⁹. *Mādigāntar*. ¹⁰⁻¹⁰. *Āē dō* for *hanā dō*, "these two."

¹¹. *Vīstarg*, Av. *vi* and *star*, "to spread," "to disperse"; comp. Pers. *gustardah*.

¹². *Mīn darūnīshnīh* for *mīn andarūnīshnīh*, lit., "from (or of) the interior."

¹³. *Zadam*, Av. *jan*, "to strike."

¹⁴. Comp. Av. *stareta*, "bewildered," "frightened."

¹⁵. Comp. Av. *slavra*, Skr. *sthavira*, "largeness," "thickness."

¹⁶. Comp. Pers. *nizārīh*, "leanness."

¹⁷. *Sūāih*, Pers. *syāi*, "blackness" (of the skin owing to excess of beating and blows).

¹⁸. Av. *spāēta*, "whiteness," Pers. *sufīd*. ¹⁹. Comp. Pahl. *kashīdan*

²⁰. Comp. Pers. *barang*, "assault," "inroad."

consciousness,¹ or surfeit,² or starvation,³ or immoderate⁴ eating,⁴ or indolence, or indiligence, or sharp⁵ deafness⁵; or (when) he (the assaulted) desires to utter (some) words he (the assaulter) beats him again; or he entirely⁶ lessens⁶ the speech, and the vision (and) hearing, or wisdom, and strength, and semen, and milk, and pregnancy;⁷ (or) when he destroys the spleen⁸ or milk of females, or in revenge (*gîfar*) murders (his) son; (or) when one would cause wounds upon wounds, (and) blood⁹ flows in a large quantity therefrom⁹.

(5). And, likewise, about the assault which one would make with one, or two, or three weapons (*snêš*), or more, (handled) together¹⁰; or in the same place¹¹, or in another place,¹² or as unnecessary¹³ smiting¹³. (6). And about the dimension¹⁴ of the wound when one strikes¹⁵ (another) with a sword¹⁵; that of the house,¹⁶ and the wall, and the surroundings (from which).

1. *Ana-shnâsîh*, comp. Av. *khshnu*, "to know; Pers. *shnâkhîtan*."

2. *Freh-khûrishnîh*, "excess of eating."

3. *Kam-khûrishnîh*, "insufficient eating," or "starvation."

4-4. The reading in DP. is *patmân-khûrishnîh*, "moderate eating", which meaning is inconsistent with the context.

5-5. *A-gaôsha tîzîh*, lit. "sharpness of non-hearing." 6. *Barâ kâhînêd*.

7. *Âpûsîh*, comp. Av. *âputhra*, or *aputhra*, "pregnancy."

8. *Spar*, comp. Av. *sperejan*, Pers. *sparz*, "spleen."

9-9. Or, "blood streams forth largely from it." *Ajash hû-tâg* (Av. *tach* "to flow forth") *khûn sejîtûnêd*.

10. *Pavan aêva-kardagîh*, that is, using all weapons together; lit., "in union," "in connection."

11. Comp. Av. *îthra*, "in this place," "here," "there," Pazend form *îthrih*.

12. Pazend *hidhîh* may be compared to Av. *îdha*, "here." West gives Av. *hadha*, and renders the Pâzend word by "in confederacy."

13-13. Pâzend *apavarâvarshîh*, comp. Av. *apa* "not," *vara* "desirable," and *varshîta*, "assault," from Av. rt. *vrach*, Skr *vrash*, "to smite down," "to destroy." West's rendering. "or they may commit it on the spot, or in confederacy, or as a first offence."

14. Reading *padmishna*, better *padmâishna*, "measure," "dimension"; Av. *paîti* and *mâ*, "to measure;" comp. Pers. *paêmûdan*.

15-15. Reading: *dôbarag frûd ramîtûnêd*, "one strikes with a sword;" Pahl. *dôbarag*, from *dôbarâ*, "a sword"; comp. Pers. *shamshêr afgandan*, "to strike with a sword."

16. Comp. Pers. *sarây*, "a house," "a grand edifice." West: "area."

a body¹ has been thrown down¹, that (body) is cut² into pieces,² or torn,³ or mutilated,⁴ or (becomes) a river⁵ of well-flowing blood;⁵ (about) the furious⁶ scourging⁷ and narcotic;⁸ and the duration, and breaking,⁹ and weight¹⁰ of a weapon.¹⁰

(7). The ritual¹¹ for the curing¹² of a wound, and the passing away of pain (therefrom), and the watch over (*madam*) it for the duration of three night-watches,¹³ and (the) more distressed¹⁴ or more uneasy¹⁴ condition, and (the) perfection¹⁵ or imperfection; and whatever (is) on the same subject. (8). Minute (*khûrd*) enumerations¹⁶ and decisions upon each separately.

CHAPTER XVIII.

NĪKÂDÛM NASK.

(1). The fourth section which is also of laws, is called the *Hamêmaristâna*¹⁷, a book about accusations, about false accusations which some one (lays) upon another as to sorcery, and murder¹⁸ of a holy man,¹⁸ and theft and pillage,¹⁹ wilful

1-1. *Kerpa-i ramitânt*. West's rendering: "and the shape which is plunged." 2-2. *Khûrd kard*.

3. *Aûshkâft*, Pers. *shkâftan*, "to tear," "to deface," "to split." Av. rt. *schap*, or *chap* "to collapse."

4. *Tâshâd*, Av. *tash*, "to scrape," "to chisel"; or *tasha*, "an axe."

5-5. *Rûd i khûn i hû-tâg*; comp. Av. *tach*, "to flow,"

6. Av. *aêshma*, "fury." According to DP., *asîmân*, "endless."

7. *Mârvan*, comp. Av. *mârjan* or *mârgan*. 8. *Mang*, Av. *banga*, Skr. *bhâng*.

9. *Zakhshî* for *zakhshih*; comp. Pers. *zakhsh*, "to extinguish."

10-10. *Sang i snês*, comp. Av. *asenga* and *snatha*. 11. *Nîrang*; another reading *nîrûg*, "strength." 12. *Rûbishnîh*, "passing away," "removal."

13. Comp. Pers. *shab-bâsh*, "a night-watch." West: 3 *shab shnat*, "of three nights or a year." 14. Comp. Pers. *khvâr*, which means both "distressed," and "easy."

15. Comp. Pers. *spurî*, *spurîdan*, "to complete." 16. *Hamârînidârîhâ*.

17. The code of laws relating to accusations. Comp. Av. *hameretha*, "the accuser," "an enemy."

18-18. Comp. Av. *ashavaghnya* or *ashavajan*, "act of murdering righteous people." 19. Comp. Av. *hazangh*, "plunder," rt. *haz*, "to seize," or "to snatch away."

smiting¹ (or destroying life), and destroying inferiors or cattle;² which (section) is about several particular things, namely, seizing³ a weapon (and) inflicting⁴ a wound,⁴ and an assault and an offensive attack, and imprisoning,⁵ and teaching falsehood, and fettering,⁶ (and) hanging⁷ headlong,⁷ (and) starving, (and) speaking falsehood, and uttering incantations, and frightful⁸ appearances⁸, and extorting⁹ the increase (*vakhsha*) of labourers' wages¹⁰; (and) desiring, plundering¹¹, and squeezing¹² things of some one; and uttering evil

1. According to the *Frahâng* i *Oim Aêvag*, *baôdyôzad* sin is "that when one knowingly smites another, or persuades others to kill other persons; also the wish to do others wrong, ill-using or plundering their property, and all sins of the like description." It literally means "wilful smiting," or "destroying life;" from Av. *baôdhangh*, "consciousness," "life," and *jan*, "to strike"

2. According to the *Frahâng*, *kâdyôzad* means the same as the above, (namely) the ill-usage of cattle or man. It is included in the *hamêmâr* sins (see p. 72). According to Haug, "the explanation of these criminal terms is probably correct on the whole, but it appears to represent the views of a particular school of priestly lawyers."

3. Comp. Av. *âgerepta*, rt. *garew*, "to seize," that means "seizing a weapon (for the purpose of striking another)." *Âgerepta* is also the name of the crime so committed.

4-4. Comp. Av. *avaôirishhta*, rt. *rish*, "to wound" It means "inflicting a wound." It is, also, the name of the crime of rushing with a weapon against a person for the purpose of inflicting a wound. These two crimes are also defined in the *Frahâng*, p. 36.

5. According to the *Frahâng*, p. 34, Av. *handereta*, rt. *dere*, "to seize;" Pahl. *handard*. (The Pahl. word is changed by Haug: Pahl. *handarakht*, Av. *handerekhti*.) It is the name of the sin of maliciously and secretly injuring someone.

6. Av. *band*, "to fasten," "to fether."

7-7. Or, "holding (one) headlong," or "holding down." Comp. Pers. *nigûn-kardan*, or *nigûnsâr-kardan*.

8-8. *Sahm nimâyishnihâ*.

9. Comp. Pers. *tûkhtan*, "to draw," "to abstract," "to collect."

10. Comp. Av. *mîzhda*, Pers. *muzd*, "wages"; and *muzdur*, "a hired labourer."

11. *Vuridan*, same as Pahl. *buridan*, "to cut off."

12. Comp. Pers. *pashkhûdan*, "to compress," "to squeeze."

words¹ for fire (and) water; (and) whatever (is) on the same subject. (2). Also about the proportion² of the sin of accusation thereby, and the atonement for³ it; and about the dust, or ashes, or flour⁴ (applied) to the eyes and other parts of the bodies of men; after this (*min denâ*) it mentions now (things) up to thirty successive⁵ headings¹.

(3). About the sin of making people eat dry dead matter,⁶ (and) of carrying it unlawfully to the clothings⁷ on (their) bodies,⁷ and of going to a menstruous woman or to a wizard. (4). About a woman, who is a minor and unmarried,⁸ who comes from the house of those of the good Religion, (and) who is regarded⁹ as well-educated⁹. (5). About the false¹⁰ slandering¹⁰ of inferiors¹¹ (and) superiors¹¹; (and) whatever (is) on the same subject. (6). About the abstinence¹² of a pregnant woman in¹³ (her) proper (lying-in) room,¹³ (her) eating,¹⁴ and labour¹⁴.

1. Comp. Av. *masati*, "uttering malicious words" (Harlez); "a slanderer" (Spiegel) West reads *mastan*, *majidan*, "seizing it (for fire and water.)"

2. Comp. Pers. *sâmân*, "preparation," "proportion." West, "limitation," as *sâmân*, or *simân*, also means "a boundary," "a limit."

3. *Madam*, lit., "about it."

4. Huzvâresh, *kâmâ*, "flour."

5.5. *Patîsârîg roêshâ*, "categories." *Patîsârîg*, lit., "from one end to the other." West, "it now speaks hence forth for thirty successive heads."

6. Comp. Av. *hikhra*, dry dead physical matter, such as nails, hair, etc.

7.7. *Ôl tanû vistarg*.

8. Reading, according to DP., *a-vashtig*, lit., "unchanged"; comp. Pers. *gashtan*, "to look about," "to change." West's reading: *hûdâtig*, "well-behaved."

9-9. *Pavan khûp amûkht dâst*, taking *pavan dâst* in the sense of Pers. *pandâshstan*, "to think." West's rendering: "is considered as well-taught"

10-10. So according to DP., comp. Av. *muthaôkhta* and *dush-sangha*, Pers. *dûsh-nâm*, "abuse." West "about falsehood and slander."

11-11. *Î kas (va) mas*. West. "small and great."

12. *Pâhrîj*, that is, abstinence from certain things. It may also mean "care."

13-13. *Bâen dâtig khapâg*, lit., "in her lawful enclosure," that is, in a room prepared for her according to the Avestic law. As to *khupâg* comp. Pers. *khapâg*, "an enclosure" *Khapâk* may be read *a-pâk*, "impure"

14-14. Reading. *chashan va kêr*, comp. Av. *chash*, "to eat", and Av. Pers *chashan*, "eating." *Kêr* here means travail at childbirth. It may mean the proper work for a pregnant woman,

(7). About the paterfamilias¹ who does² not educate² his own family for the purpose of educating the family of another; (and) whatever (is) on the same subject. (8). About a rustic³ (and) an idol-worshipper⁴ of⁵ even (religious) opinions⁵; and from whom first (those) opinions originate. (9). About the propriety⁶ (or) impropriety of a religious opinion that is declared,⁶ and the reasons of both. (10). And about the man who runs away (*varîkûnêd*) from the fear of a counter-assault.

(11). And, also, about impenitence (*α-patitîgîh*), and suppressing⁷ grievances⁷ (of others); (and) whatever (is) on the same subject. (12). And the difference⁸ of sins in priests from those in other persons, as to penitence. (13). About the propriety of an atonement, and the measure (of that) propriety. (14). About⁹ as to what extent⁹ the authority¹⁰ of one's own high-priest is letting¹¹ off¹¹ the sin which any other person may commit who is, also, among¹² his disciples; ¹² that one, too, who is his pupil regarding¹³ (the knowledge of) the soul.¹⁵

(15). And about the judge (who is) letting off the punishment of sinners; and whatever (is) on the same subject. (16). About the authority of the plaintiff for¹¹ making an amicable settlement.¹¹ (17). And about preventing¹³ the purity being given to the non-Îrânians; and whatever (is) on the same subject.

1. Av. *nmânô-pati*, "the lord of a family", comp. Pers. *mân*, "a family," "a household." West, "a householder."

2.2. *A-âmûjêd*

3. Reading *hasâ.g*, comp. Pers. *has*, *hasâ*, "a rustic," "a mean person," "a mountaineer," or "a miser." West *âsâyag*, "quiet."

4. Reading. *âzdisî-ig*, Av. *uzdishta*, Pahl. *âzdistan*, "to set up"

5.5. *Pavan hâvand dâdistân-igîh*, lit, "with even or equal decisions."

6. *Sachishna*, comp. Pers. *sazidan*, "to be worthy," "to suit," lit, "worthiness." Av. rt. *sach*, "to be fit."

7.7. Reading *parjân-spûjîh*, according to West. comp. Pers. *pariz*, "complaints," "lamentation."

8. *Jvitarîh*, "otherness," difference."

9.9. *Madam pavan mâ patmânug* 10. *Sharîtâh*. 11.11. *Shedkûnân*

12.12. *Baên hâvisht î ôlâ*. 13.13. *Rûbânig*.

14.14. *Pavan âshîh* (peace) *kardan*. 15. *Yansegunân*, "taking away."

(18). About the supplication¹ of a *margarjân*² sinner, and the mutual³ helping³ (of one) unto a *margarjân* sinner; and whatever (is) on the same subject. (19). About confession⁴ as to a thing, and the extent of the confession; and whatever (is) on the same subject. (20). About showing a desire for (committing) a *margarjân* sin.

(21). And about a blow which is by a weapon, which is incomplete or (*va*) not incomplete, when adults or minors may cause it, minors though (*amat*) mutually⁵ helping.⁵ (22). About a wounded person whose disease is cured⁶ by medicine, and (his) death⁷ from a disease arising⁹ from the (original) disease (of the wound); (and) whatever (is) on the same subject.

(23). And about taking¹⁰ security from the accused¹⁰ after the decision of the judges. (24). About the judicial proceedings (*dâdistân*) as to an offence, which when continued¹¹ on¹¹, owing to the poverty¹² of the complainant, the man who is a

1. Comp. Pers. *lâva kardan*, "to supplicate"

2. Av. *mahrka*, "death," and *arej*, "to be worthy"; Pers. *arzidan*. Hence *margarjân* means "one worthy of death or damnation." 3-3. *Ham-aiyyârih*.

4. Reading (according to West): *khûstûgih*; comp. Pers. *khustû*, "confessing," and *khûstûwân*, "those who confess." Otherwise, comp. Pers. *khastagi*, "wounding"; hence the rendering: "about wounding through anything, and the extent of that wounding." Taking it from *khwâstan*, "to ask," it may mean "about asking for anything, and the extent of that asking." Reading: *hû-stûgih* "righteous fear" (Pers. *hû* and *stûh*, "fear," "dread"), the rendering would be "about the righteous fear for anything, and the extent of that righteous fear."

5-5. *Ham-aiyyârih*. Otherwise. "when adults or minors shall cause it unto minors, when (they do so) helping each other."

6. Lit., "which is suppressed", comp. Pers. *dar khûd nashastan*, "to recover oneself." West. "allayed." 7. Yemituntan.

9. Literal meaning of *lakhvâr khâstan*. It may mean a relapse of the original disease that was caused by the wound

10-10. *Garûb min pasimâr vakhdûntan* 2 comp. Pers. *girû*, "a pledge," "a security," *girû burdan*, or *giraftan*. *Pasimâr*, "one who puts forth his defence after (*pas*) (the complainant has stated his complaint)." 11. *A-tûbânigih*, lit., "inability," "weakness."

12. *Sachshna hamâe yehvûnti*. It may mean "have been prolonged"

pleader¹ shall undertake to conduct² the authority³ of the complainant⁵ (25). About the appointment of an intercessor (*dâtag-gûb*), (and) the extent of (his) intercession.

(26). About an assault which is furious¹ altogether (*ham*) in the beginning. (27). And about a free⁷ assault; and the striking⁶ of a weapon back straight⁶ in order to test it; if⁷ not possible (to go) straight,⁷ one⁸ shall make a change in (its) use,⁸ either for giving⁹ scars,⁹ or for punishing (people); (and) one shall¹⁰ get rid of¹⁰ a curved¹¹ (weapon); and whatever (is) on the same subject. (28). About the extent of the punishment of minors for the crimes which they may commit. (29). About soliciting an explanation,¹² the extent of the explanation; and whatever (is) on the same subject. (30). And about the acceptance¹⁵ of a private¹⁴ statement of someone while¹⁵ passing away¹⁵; that is, about bequeathing¹⁶ (his) property,¹⁶ (and) making¹⁷ the last will¹⁷ about (his) absolution¹⁸ from sins¹⁸.

(31). And about smiting an unknown¹⁹ person at a time unknown²⁰ (to him); and whatever (is) on the same subject.

1. *Gabrâ dâta-vâcha*; comp. Av. *dâta*, and *vach*, "to speak," lit., "a speaker of laws." 2. *Râyînîshna*, "exercise."

3.3. *Dastôbarîh î pêshîmâr râyînîsha* (to act as his attorney).

4. *Pâr-tâg*, lit., "fully-running," (inflicted) "with full strength;" comp. Av. *taçh*, "to run," or "to be strong."

5. Reading *âzâd*, comp. Pers. *âzâd*, "free," "independent."

6.6. *Râst lakhvâr zadan*. 7.7. *Amat râst lâ shâyad*.

8.8. *Ôl kâr varzishnîh vardînîdan*.

9.9. Comp. Pers. *pishanj* ("a freckle," "a scar") *dâdan*.

10.10. *Vardînîdan*, "to change." West: *va sakûn î vardînîdan*, "and a statement of the change." 11. *Nas'hônî* for *nas'hônîg*, "curved," "twisted."

12. Comp. Av. *paîti*, and Pers. *khwândan*, "to explain," "to decipher," "to study." West: *pâdô-khân*, "interpretation." 13. *Padîrîshnîh*.

14. DP. *nîshân*, "a sign," "a token." West: "a signal." This reading of the Ms. is changed by me to *nîhânî* for *nîhânîg*, "secret" (will and testament, or advice).

15.15. *Baên barâ vadîrîshnîh*, that is, at the time of death.

16.16. *Mandavam barâ yehabûntan*, lit., "about giving away entirely (his) things." 17.17. Comp. Pers. *andarz kardan*.

18.18. *Patîtiqîh mîn vinâs*.

19. *Ana-shnâkht*, comp. Av. *khshnâ*; comp. Pers. *shnâkhtan*, "to know," "to recognise."

20. *Ana-shnâsag*, "not known." West: "at an indefinite time."

(32). And about giving a weapon, (and) telling to kill a non-*Irānian* who¹ has been seized for a judicial enquiry¹; (and) whatever (is) on the same subject. (33). And about the tormentors² who are slain by a pious man; who⁵ the tormentors (are)³, (and) about⁴ whom it is⁴; and when unto one, or more (*freh*) the command⁵ is given as friends⁵, they⁶ shall either smite (the tormentors) in the front or behind the back⁶; and whatever (is) on the same subject. (34). And about him who holding a weapon spoke thus:—⁷ “I see a man and a sheep, I⁸ kill them with it,⁸ and they pass away⁹,” (and) whatever (is) on the same subject.

(35). And about the solicitation of a *marzapān*¹⁰ to proceed forward in order to announce the law, owing¹¹ to the opposition of tyrants¹¹; (and) whatever (is) on the same subject. (36). Where¹² (and) when one smites a living person, he torments¹³ (him); and the living person (whom) he smites, torments him¹¹

1.1. *ī ōi dādīstān-āōmandīh vakhdūnt yegavimūnēd.*

2. Reading *frāsāyagān* for *frasāyagān*; comp. Av. *frasāna*, “destruction,” rt. *fra-sā* “to destroy,” hence “destroyers,” “tormentors.” These were the tormentors of the Mazdayasman. West’s reading: *freh-gasigān* or *freh-gashigān*, “hinderers.”

3.3. *Frāsāyagān mūn*

4.4. *Madam mūn yelwūnēd*; that is, about those unto whom they torment, the mention is here.

5.5. *Framāyīdan pavan aiyyār.*

6.6. *Ayūf* (either) *pavan pishih va* (better *ayūf*) *ākharīh zanishna vabīdū-nānd*. West: “when one has to command (it) as assistance for one or many, or they shall commit the assault in advance or afterwards”

7.7. West “about the weapon they shall seize it is stated thus:”

8.8. *Patash patash makhitunam*, better *patash makhitunam* only. West: “I strike upon this (and) upon that, and (it) is gone”

9. Better *sejtūnd*.

10. Comp. Pers. *marzbān*, “a governor on the borders of a hostile country;” Av. *marez*, “to arrive at a certain limit,” and *pāna*, “a guardian,” “a protector.”

11. That is, in the face of the opposition from tyrants, comp. Pers. *pā*, “resistance,” “power,” “force.” Otherwise, “who was subject to, or at the feet of tyrants,” comp. Av. *sāstar*

12. Here *aēgh* may be for *havāt aēgh*, meaning: “know that when one ...”

13. Av. *tbish*, Skr. *dvish*, “to torment” 14. Meaning, the smiter.

(when) dead; that one who smites a dead person, torments¹ (himself) in life¹; and he who torments a dead person, torments (his soul when) dead; and whatever (is) on the same subject.

(37). About the wood and the pith (*dēl*) which (are) useless,² that which shall be kept³ certainly (*ghal*) till the extent⁴ (of time) that is mentioned; in⁵ the meanwhile⁵ (if) it dies, it shall not be burnt⁶; also that wood shall be burnt as fuel only in a blast⁷ furnace,⁷ (and) according to the dimension⁸ of the blast furnace; (and) whatever (is) on the same subject.

(38). About the sin of a man, as⁹ to which (sin) he attains also in partial helplessness⁹, the proof¹⁰ of the aptness¹¹ of (his) assault by the atonement¹² in the *baresman*-ordeal¹³, and by the *baresman*-ordeal in the fire-ordeal;¹³ (and) whatever (is) on the same subject.

^{1.1.} *Zindag bishêd.* ² Useless (*alâar*) for burning purposes.

^{3.} That is, kept to be dry. ^{4.} *Vad patmânag*, "till the measure (of time)."

^{5.5.} That is, during the time required for the wood and the pith to be quite dry.

^{6.} Meaning, that it shall not be used for the purpose of burning anything.

^{7.7.} *Kârih zigâ*, comp. Pers. *lûrah*, "a furnace;" *zigâ* is a Chaldæ word, meaning "wind." ⁸ *Patmânag*.

^{9.9.} Reading: *pavan nîrmad* (partial) *a-chârih-ich yehamtûnêd* *Nîrmad* generally means "the share of a priest in his *panthak* (diocese);" hence "a part," or "partial." To *a-chârih* comp. Pers. *lâ-chârî*, or *bî-chârah* West's reading *pavan vîrmat* (*vîra* "intellect," and *maiti* "thought") *âchârih-ich yehamtûnêd*, and his rendering "an actual excusability (*âchârih*) to reasoning thought."

^{10.} *Dâshtan*, "supporting" "maintaining,"

^{11.} *Arjânigih*, "worthiness," "value;" Av. *areja*, "worth."

^{12.} *Vijôrdih*, or *vijûrdih*; Av. *vi* and *char*, comp. Pers. *guzârdan*, *gûnâh-guzârêsh*, "an atonement for a sin."

^{13.13.} Reading: *baresmanag-varîh*, Av. *baresmô-varangha*. In the Pahlavi Version of the Avesta, *baresmag* or *baresmanag* is the rendering of the Av. word *baresmanya*, "pertaining to *baresma*." Av. *varangha* means the *var-nirang* or ordeal, which is mentioned in the *Yasnâ*, chaps. XXXIII., 7; XLVII., 6; and LI., 9. According to the *Dînkard* (see my edition, vol. XIV., chap. IV., §§ 3-4), Book VII., there were thirty-three kinds of ordeals, two of which, namely, the *baresmô-varangha* (an ordeal by the use of the consecrated *baresma*) and the *gare-mô-varangha* (an ordeal by means of fire or heat), are alluded to here in § 38. The

(39.) And about the straightforwardness (*frârûnîh*) of physicians; and the meritoriousness which (results) from doing good,¹ and the sin from not doing good; the nature² of the effects² of medicines³; and the calling in (*barîhûnastan*) of a physician also for a sheep⁴; (and) whatever (is) on the same subject. (40). About a new (*navag*) horse that is caught on a mountain⁵ by entrappers⁶, when (*chîgûn*) catching (him) the sin of catching unlawfully⁷ and carelessly⁷ occurs,⁸ (if) wounding (and) injury (result) from it; (and) whatever (is) on the same subject.

(41). And about several persons, for whom⁹ it¹⁰ is unnecessary to know¹⁰ as to the imperfection or non-imperfection of a

or deals that are commonly known in Pahlavi books, especially the *Dīnkard*, are the *baresma* ordeal, the heat-ordeal, and the water-ordeal. Dastûran-Dastur Atarô-pâta Mahrâspendân, who flourished in the reign of Shahpâhr II., is well-known for his great exploit in allowing molten brass to be poured on his chest, and his success in that heat-ordeal (*garemo-varangha*, for which see *Afrîngân i Gâhambâr*, § 9.) The Pahl *baresmanag-vara* may also be read *barg-i-mang-vara*, "the ordeal by use of the leaves of *mang* (narcotic, Av *bang*, Skr. *bhâng*).'" Something similar to this is mentioned by Dastur Mânâshchihar in his book, *Dâdistân-i-Dinîg* (see S. B. E. vol XVIII, chap. XXXVII, 74,) namely, the ordeal by poison. West's rendering of the latter part of this section 74, runs thus:—"when one of two litigants prematurely revengeful, gives to (his) fellow-litigant an irritating poison, (and) himself eats whole-some flour before the later litigant gives a poison, as an antidote, to the earlier litigant, (and) himself eats the poison-subduing flour, after which he is cured (by) the poison, and his enemy is dead through the poison of the flour." See also West's footnote 4, pp. 102-103; and my footnote, on p. 65.

¹. It may mean, "from the physician's good conduct or character," comp. Pers. *khûp-kirdâr* ²⁻² *Chîgûnîh i haît*. ³. *Dârûgân*, comp. Pers. *dârû va darmân*.

⁴. The word *gaōspendân* often includes all beasts of burden, namely, horses, camels, etc.

⁵. Av *kaōfa*, "a mountain." West "About a horse which is new to the saddle (*kôfak*), being made tailless (*kapch*), and not feeding (*a-khavânô*)."
Comp. Pers. *kûh*, for *kôha*, "prominent parts of a saddle in front and behind"

⁶. Reading *kafch vahîdûnân*, lit., "makers of traps", comp. Arabic *qafs* "tying by the feet," "confining in a cage"; *qafs*, also means "a network" Pers. *kafsh* means "a shoe."

⁷⁻⁷ *A-dâtîhâ va apâhrîjîhâ*. ⁸ *Yehvânêd*

⁹. *Amat* for *mûn*. ¹⁰⁻¹⁰. *Lâ shâyad khavîtanastan*.

thing when as a weapon, imperfect or even not imperfect, its casting¹ is easy for blood-shedding¹, and a wound occurs; and it is not obvious which weapon was thrown, and by whom; (and) it is not possible to understand (its) imperfectness or non-imperfectness; (and) whatever (is) on the same subject. (42). And about the mode of thrusting the spearhead² into a weapon; this (also) that how much of it one thrusts in the ground when (it is) hard, or soft, or impenetrable³; when he is to raise it up aloft⁴, and how much upward when he strikes (*patkâpêd*) it again with a sweep⁵, or draws upward the centre (of the spear) at the time of the sweep; and whatever (is) on the same subject. (43). About an assault, and an occasion (*bâr*) of worst⁶ wounding⁷ when one would make such⁷ (an assault), he is to atone⁸ (for it) on the spot⁸; (and) the sentence upon it (is to be declared) at the fourth time⁹. (44). And about imprisoning¹⁰ (someone) in a place that is frightful and pathless,¹¹ and in the midst of pernicious creatures,¹² and numerous¹³ pernicious creatures; (and) whatever (is)

1-1. *Ôl khûn* (blood) *âsân* (easy) *shashtûnî*. Here *shashtanî* is a noun form, of which the Huzvâresh infinitive is *shashtûntan* "to throw (a weapon)," just as *yehvûnî* is a noun form of which the infinitive is *yehvûntan*, "to be." It appears that in ancient Irân imperceptible instruments were used for wounding and killing enemies. West's reading *ôl ân âsân hastanî*, "(as a weapon) it is convenient to them."

2. Reading: *daibun*, a corruption of the original *darbun* or *dîubun*, meaning, "the pointed end of a spear"; comp. Av. *dru* (in *khrvî-dru*), "a spear;" Pers *daîbur* means etymologically "the cutting part of a spear," or "the spear-head." West's reading *3-ô âym*, "the 3 modes"

3. *A-chârgânap*, comp. Pers *lâ-châr* "helpless," hence a place through which a person is helpless to pass a spear. 4. *Bâen bâlâe*.

5. Comp. Pers *gird*, or *gard*, "turning round," "revolving," or "sweeping;" Av. *variet*, "to turn round."

6-6. *Raêshigtûm*, comp. Av. *raêsha*, "a wound", lit "causing the worst sort of wounds."

7. Reading *ham-chigûn*; comp. Pers *hamchû* or *humchûn*, "such," "so," "thus." According to DP, *ham-chum daêna vahidûnayên*, West's rendering. "(for) the same reason, they would celebrate a religious rite"

8-8. *Pavan jivâg tûjidan* 9. Meaning that the *murgarjân* sinner is to be sentenced to death at the fourth time of such wounding

10. Comp. Av. *dar*, "to hold fast," "to retain"

11. *A-vidarg*, "inaccessible;" Pahl. *vidarg*, "a path;" Av. *vi* and *tar*, "to cross."

12. *Khrafstrân*; Av. *khrafstru*.

13. Pers. *chandih*, "an indefinite number." West "the quantity (of noxious creatures.)"

on the same subject. (45). About holding the tail (*dîmb*) of a bull or a horse on which someone rides, (and) keeping¹ (the animal) back¹; (and) whatever (is) on the same subject. (46). And about frightful appearances and sorcerers' incantations; (and) whatever (is) on the same subject.

(47). And about a complainant's² case² as to the compensation (*mizda*) for a kid³, or a sheep⁴, or a cattle, or a ritual⁵; either (when) the complainants are one, or two, or three, or four, or more (*fréh*); how one is to summon⁶ the defendant⁶, and⁷ how much time is (allowed for it.)⁷ (48). About when (there is) difference⁸ (of opinion) as to theft, and confession⁹ as to plunder; or difference as to plunder, (and) confession as to theft; and when (there is) difference as to injuring human life, and confession as to injuring cattle (life); or difference as to injuring cattle (life), and confession as to injuring human life; when (there is) difference as to theft and plunder, (and) confession as to injuring human life and injuring cattle (life); or difference as to injuring human life and injuring cattle life, (and) confession as to theft and plunder. (49). And when the difference is (*yehvûnêd*) about so much, (and) the confession is about so much of a different species (*srâdag*); and when the difference is about so much, and the confession is about more of a different species; and when the difference is about so much, the confession is about less of a different species; and when the difference is about so much, the confession is about more of the same species; and whatever (is) on the same subject.

1-1 *Lukhvâr dâshtan*

2-2 *Pêshimârih*, "accusation," or "plaint"

3 Av. *asperena* is sometimes rendered by the Pahl. *ana-spûrig*, "not of mature age", another meaning, "of the value of a *dêrham*" Av. *asperena* also means a coin

4 Comp Av *anumayu*.

5. Reading. *nirang*. West's reading *vîôk*, "a human being"

6-6 *Pasimâr bavîhûnastan*

7-7. *Va zamân chand yehvûnêd*.

8. *Ana-basânih*, "dispute," "conflict", comp. Pers. *basân*, "like," "resembling," hence *ana-basân*, "differing."

9. Comp Pers. *khustû*, "confessing" or "confession."

(50). And about the sin of the tutor¹ who (is) not helping the pupil¹; (and) whatever (is) on the same subject. (51.) And about seizing² one who has stolen (*dûj*) things of others², (and) dragging (him) to the judges; (and) whatever (is) on the same subject. (52). This, too, that when distress (*bêsh*) has³ come upon³ a good man, in⁴ order to remove (him) from⁴ that distress entirely, everybody should so exert as though it would have come on himself. (53). And when a good man is smitten through⁵ vengeance⁵, everybody should so exert in demanding a compensation (*tûjishna*) for him from the smiter, as⁶ though he had himself been smitten⁶. (54). And this, too, that when there is no fear unto him, a capability⁷ for doing help (is⁸) thus a helping of the sinless⁹; as to the property which should have been carried away from him, if they¹⁰ would not cause (the same) to be brought back¹⁰ (from the thieves) after¹¹ one *hâsra*¹¹, they would become guilty and liable to atonement like¹² him who had carried (it) away.

(55). And about the selection¹³ between the Irânian¹⁴ and the non-Irânian thief¹¹ as to the money¹⁵ and clothings given

1-1. *Ana-aiyyârîh i rad ôl hâvisht*, lit., "the teacher's non-helping of the pupil."

2-2. Lit., "seizing the thief (*dûj*) of others' (*âishîgân*) things. 3-3. *Madam mat yegav'mûnâd*.

4. *Barâ debrûnân*, lit., "for drawing (him) out of...."

5-5. *Pavan kaêna*; comp. Av *kaêna*, "malice," "revenge"

6-6. Lit., "as though (the smiting) would have come on himself."

7. *Tûbânî* for *tûbânîh*. 8. Or, will prove to be,

9. Or, "of the innocents."

10-10. *Lakhvâr yehîtyûntan lâ vabîdûnayên*.

11-11. That is, within one *hâsra*'s time; comp. Av *hâthra*. According to the *Frahâng i Oîm Âevag*, the longest day consists of twelve *hâthras* or twenty-four hours; so a *hâsra* means a lapse of two hours. According to West, an average *hâsra* of time is one hour and twenty minutes.

12. *Hâvand*. 13. *Vichîna*, Av *vi* and *chi*, "to select."

14-14. *Dûj i Aîr va ana-Aîr* West "of indigenous and foreign thieves."

15. Reading *dêram*, name of a Persian coin made of silver (equal to an Indian silver piece of coin which is worth about two annas). Here the word is used in the sense of some money. West's reading *sarm*, "cold"

(to them), (or) as to bringing¹ remedies in (their) sickness¹. (56). And about a non-Îrânian (whose) hands² are fettered² for no³ other reason³ except¹ for keeping (them) far⁴ from water and fire, (and) for keeping⁵ (them) far from⁵ soiling⁶ clothings⁶ with blood, and molesting⁷ (others). (57). About the sin of not⁸ keeping back⁸ him who is the foremost⁹ smiter⁹ of the two fighters, no sooner¹⁰ is the smiting by him observed.¹⁰ (58). About teaching the peace¹¹ of penitence,¹¹ and the worthiness¹² of connection¹² with him who is of great power; also when it is bringing¹³ a union¹³ through the penitence of him who is of little power; (and) whatever (is) on the same subject.

(59). About how to make a response about keeping (one's) life (*haît*) far from one worthy of death (a *margarjân*) through¹¹ great judiciousness¹⁴; and the reason of keeping (it so), and how to keep (it so); (and) whatever (is) on the same subject. (60). And about how to make a response when they enquire spitefully¹⁵ about a holy man, (and) when¹⁶ one knows who (*âgh*) (he is), (and) when one knows not who (he is).¹⁶ (61). And about how one is to offer a weapon to

1-1. West "sickness and undergoing remedies"

2-2. *Dast â-garûb*; comp. Av. *â-garew*, "to catch," "to fetter;" Pers. *gareftan*

3-3. *Lâ hân chum* 4-4. *Barâ pâhrîj* 5-5. *Pâhrîjîdan*.

6-6. *Khûn khâz*; comp. Pers. *khâz*, "a clothing;" or "dirt," hence, lit, "from bloody clothings," or "from becoming dirty with blood." West: "from blood," "filth." 7 Comp. Pers. *âsib*, "molestation" 8-8. *Ana-âvâj dârishnîh*.

9-9. *Pêsh-zadâr*.

10-10. *Ham-chigûn ajash zadârîh khadîtunîhêd*.

11-11. *Patîr âshtîh*, Av. *âkshstî*. Meaning, the peace of mind resulting from penitence.

12-12. *Band arjânîgîh*

13-13. *Patvâstan deprînân*

14-14. *Pavîn mas-dâdîstânîh* It may mean "through great religious sentiments" West. "through great judiciousness" 15 *Pavan kaêna*.

16-16 Or, "when one knows where (he is), and when one knows not where (he is)"

heads¹ of armies¹, to the frontier² governors,² who are rightly³ glorious³ (*hû-gadâ*).

(62). About casting an arrow imperatively⁴ to a *marg-arjân* person, who has been delivered over again⁵ to someone to whom *margarjân* people are surrendered⁵ for slaying (them); the *margarjân* cries⁶ aloud⁶, (and) goes in the midst of a crowd⁷ of people⁷ (about him, so that) they may render help unto him; certainly they enervate⁸ him, (but) when he utters three utterances (of repentance) they do not deliver him over again.

(63). And about a *margarjân* who is⁹ allowed to attend⁹ at a great ritual, when they give superior evidence as to another *margarjân* (having been so) before¹⁰; (and) whatever (is) on the same subject.

(64). About an evidence which is regarding sorcery, and killing¹¹ a holy man¹¹; that is, to¹² what extent¹² it is certain¹³ or believable¹⁴.

(65). About¹⁵ bearing love of sorcery,¹⁵ and doing¹⁶ harm¹⁶ (to others); (and) causing the destruction of one who is a *margarjân* person through¹⁷ sorcery¹⁷; (and) whatever (is) on the same subject.

¹⁻¹ *Haênîn-patân*, comp. Av. *haéna* "an army," and *paíti* "a lord."

² *Marza-pân*, Av. *mareza* "frontier," and *pâna*, "a guardian;" and Pers. *marzbân*. ³⁻³ West. "august"

⁴ *Dastôbarîhâ*, lit, "with authority"

⁵ *Lakhvâr ôl aîsh mûn' margarjân bâên kard*

⁶⁻⁶ Comp. Pers. *lâmah*, "shouts," "cries," also means "spiritless," hence "the (*margarjân*) becomes spiritless." West: "becomes supplicating."

⁷⁻⁷ Reading *gurûh*, comp. Pers. *gurûh*. West's reading. *darnâi*, " (goes to the middle of) the distance "

⁸ *Pâdirânînênd*, "they make him nervous or weaken him"

⁹⁻⁹ *Dâshtag*, lit, "has been kept in"

¹⁰ That is, having attended at such a ritual before.

¹¹⁻¹¹ *Yasharub-ganîh*; comp. Av. *ashava*, and *jan*, "to smite"

¹²⁻¹² Lit., 'in what measure.' Av. *paíti*, and *mâ* "to measure"

¹³ Pahl. *aêva-var* gives *aêvar*, lit, "of one belief or opinion."

¹⁴ *Vara-dômand*, Av. *var*, "to believe" Otherwise, "deserving to undergo an ordeal," comp. Av. *varangh*, "an ordeal," hence it may mean "doubtful" West's meaning is, "doubtful."

¹⁵⁻¹⁵ *Madam zûshâram* (Av. *zush*, "to love") ? *ôl yâtûgîh bûrdan*.

¹⁶⁻¹⁶ Reading: *khûstan*, 'to wound' West's reading *khandîdan*, "to laugh at."

¹⁷⁻¹⁷ *Pavan yâtûgîh*

CHAPTER XIX.
NĪKĀDŪM NASK.

(1). The fifth section (of the Nīkādūm Nask) has twenty four headings¹: about the standing up and walking forward of a man with a weapon, and with a revengeful² object², towards (another) man; and also when he seizes a cattle, and puts a saddle on it,³ and sits on it, holds the rein⁴ in hand, and rides⁵ onward; this, too, that when he reaches there⁶, he smites him, or another⁷ person⁷; and whatever (is) on the same subject.

(2). And about what (one) has to do when two men are plotting⁸ for the destruction of a pious person, and for highway⁷ robbery;⁷ and the execrations⁸ therefrom; (and) whatever (is) on the same subject. (3). About what (one) shall do when out of two men, who are companions⁹ on the road,⁹ one slays a holy man; (and) as to the other when he is without fear, (or) when he is full of fear. (4). About preserving¹⁰ the *margarjān* when (there) is necessity¹¹ for (his) medical treatment,¹⁰ though the complainant¹² is opposed¹³ to it¹³; (and) whatever (is) on the same subject.

(5). And about the needlessness of citations¹⁴ from a body of laws (or judgments)¹⁴ by¹⁵ the plaintiffs and the defen-

1. *Mādigān*. 2-2 *Kaēna mīnishnīh*.

3. *Zayanīnēd*, lit., "causes it to be saddled"; comp. Pers. *zīn nihādan*.

4. Reading *sēnjēm*, comp. Av. *thanj*, "rein." West's reading: *ayōkham*.

5. *Sejītūnēd*, lit., "goes onward." 6. That is, there where he finds the man. 7-7. Or, a stranger

8. *Ham-pūrsagīh*, lit., "holding mutual consultation"; *pūrsagīh* for *pūrsagīg* 7-7 Comp. Pers. *rāh-dārīh*.

8. *Lakhvār stāyishnīh*, "opposite of praising," "denouncement," "cursing"

9-9. *Ham-rās*, comp. Pers. *ham-rāh*, "those who are on the same road," or "fellow-travellers."

10-10. That is, about not killing a *margarjān* person when his illness requires a medical cure. 11. Comp. Pers. *dar bāyad*

12. *Pēshīmār*, that is, he who has complained against the *margarjān*

13-13. *Jvīd dādīstān*, "(is) of a different view."

14-14. *Min tanū ī dādīstān gūftan*. West: "as to the substance (*min tanū*) of the law." 15. DM. i, "of".

dants, when the witness and judge (is) the *môbadân-môbad* (head-priest); and the belief¹ in the judgment of the *môbadân-môbad*, which they entertain¹ because of their own knowledge and testimony, also when² (there is) no physical punishment²; the want³ of confidence³ in other judges, also when (there is) physical punishment; the needfulness of quoting through (*ôl*) a body of laws on the part of the plaintiffs and the defendants, also when the judge is conversant with legal decisions. (6). And about (two) illegal⁴ fighters becoming joint-sinners⁵, when one inflicts⁶ the wound⁶, the other⁷ (too) they call⁷ a *margarjân*. (7). And about the food⁸ for co-travellers⁹ (to a country), and their¹⁰ return¹⁰; (and) whatever (is) on the same subject.

(8). And about¹¹ causing the infliction of punishment¹¹ on magistrates; the help¹² of non-magistrates to magistrates; the help of magistrates to¹³ those in exempting these from punishment¹³; likewise (*ham*), about a conference in the case of an assault; (and) whatever (is) on the same subject. (9). About the non-atonement¹⁴ of men, of those (men) who¹⁵ may have committed crimes, and the obligation to arrest (their) nearest relations¹⁶, (and to see)

1.1 *Vâvarîh vabîdûnayên*, comp Pers *bâvar kardan* "to believe in"

2.2 *Amat-îch paxan tanû lâ vijôrdan*, lit, "even when there is no atonement in the body," comp *vinâs vijânishna*, "atonement for sins"

2.3 *A-vâvarîh*, 'disbelief' 4 *A-dâdîstân* 5 *Ham-vinâs*

6.6 Reading *sashtan*, as in DM, comp Sanskrit *shas*, "a wound." West reads it *sikhtân*, "to dissipate."

7.7 *Âêvug margarjân vâbidûnayen*, lit, "they make the other a *margarjân*" That is, when two people are striking an innocent person, and one of them gives him a fatal wound, then both the fighters together become *margarjân*.

8 *Pîshû*, comp Av *pîtu*, *pîthwa*, "food," "nourishment" The word is often used in the *Dinkard*, Bk VIII, in this sense

9 *Ham-râsîh* is here used for *ham-râsîg* 10-10. *Afash barâ vashtan*, comp Pers *qashan* West: "about supplies in travelling together, and their renewal." 11.11 *Madam tûjânishna-âdmandîh* 12 *Âîyyâr* used for *âîyyârîh*.

13-13 *A-tûjîshna î ludênâ-shân ôl olâshân* "Those" meaning non-magistrates, and "these", magistrates

11 *A-tûjîshnih*, the non-punishment of the proper culprits

15 Here *amat* is used for *mûn*.

16 Comp Av *nabânazdîshda*, the next-of-kin relations."

in what proportion they are (implicated) therein; they¹ are not to be considered as innocent¹; and how to fetter and even inflict² hardship upon² (them), and to cause³ remedy to be demanded³; (and) whatever (is) on the same subject. (10). About the powerfulness (or opulence) which enjoys⁴ in crimes where (there is) special⁵ worthiness of it, and the reason of (that) worthiness⁵; and (about) the unpowerfulness where (there is) special unworthiness of it, and the reason of (that) unworthiness of it; and the transferring⁶ of an act of merit from⁷ one of the powerful men to another of them⁷, (and) of a crime from one of the unpowerful men to another of them; (and) whatever (is) on the same subject.

(11). And about a plaint⁸ which is⁹ to be reasoned out⁹ (by the plaintiff), and to be fought¹⁰ against by the defendant; and the time for making¹¹ a (legal) speech¹¹ when the defendant does not appear (*yehtânêd*), or appears (but) not to conduct¹² the case¹²; several reflections¹³ of the plaintiff and the defendant; the time for preparing (the case) during¹⁴ an interval¹⁴; the protected¹⁵ and the discouraged,¹⁶ and the ruin

1.1 *A-vnâs dâstân lâ shâyad*

2.2 *Sakhtînîdan.* 3.3. *Darmân bavîhûnast kardan.*

4. Comp. Av *hwâthra*, "happiness," "comfort"

5.5. The text may be supplemented thus *mâdagvar arjânigîh i tûbânigîh, va chim i arjânigîh i tûbânigîh* 6 *Yehabûntan.*

7.7 If may be supplemented thus.—*min aê i tûbânigân ôl aê i tûbânigân*

8. *Pêshimârih* 9.9 Comp Pers *sâmân*, "reason," "understanding"; or "preparation"; hence, "(about the plaint) which is to be prepared"

10. *Paîh*, "against," and "*kâr*." Pers *paêkâr*, "conflict," "struggle."

11.11 *Ôl gûb vabîdûntan*; comp Pers. *gû* or *gû?*

12.12 *Kâr râyînîdan*, lit, "to conduct (his) work"

13. Reading *handîshîh* for *handîshihâ*, Av *ham* and *dis*, "to see," meaning "to conceive;" Pers *andîshîdan*, "to think". It may mean "several considerations regarding the plaintiff and the defendant" West reads it: *khvêshîh*, "peculiarities"

14 *Bâen parîr*, comp Pers *parîrah*, "an interval," "interruption" "of the day before yesterday" (Stengass)

15 Reading *nîpâta*, comp Av *nî-pâ*, "to protect." West: *va pād*, "and the firm one", comp. Pers *pād*, "firm", "durable"

16. *Avî-amâvand*, lit, "without courage or power"; or "the despairing" (plaintiff or defendant)

therein¹; and during² (the course of) judgment² the exhaustion³ of the complainant's means⁴, and the continuing on of (his) means of subsistence (*pishû*) during judicial proceedings. (11a). As to the woman who, as⁵ a privileged wife⁵, 's to legally⁶ conduct the plaint of (her) husband⁶, and to inform the husband of the plaint when⁷ it is manifest that nothing whatever (is) her property in that wealth⁷ (of her husband), it is necessary⁸ (to call) for evidence⁸; (and) whatever (is) on the same subject.

(12). About the ordeals for the atoners⁹, those who (are) undergoing the *baresma*-ordeal¹⁰, (and) those who (are) undergoing the heat-ordeal¹⁰; pure¹¹ they (are to be) each separately¹¹, free¹² from falsehood¹² they (are to be) each individually; (how)

¹ *Airikhtagîh patash*, comp. Av. *irikhta*, "ruin," "destruction", rt. rich; hence "the ruin therein of the despairing complainant or defendant."

^{2.2} Reading: *mât-i baên*; comp. Av. *maiti*, "thought," "judgment." West: *mat*, "a death-blow"; comp. Arabic *môt*, "death."

³ *Pâdirânîndân*, "to cause to be dried up or exhausted." Comp. Pahl. *pâdirân-shûsra*, the rendering of the Av. (*Vend.*, III., §§ 19-20) *pairish-tâ-khshudrô*, "a man whose semen is dried up." Also Pahl. *pâdirânîned* is the rendering of the Av. *pxirishtyēiti* (*Vend.*, XVIII., § 63).

⁴ *Dârishna*, "what one has," "property," or "possession."

^{5.5} Reading: *pâtakhshâh-îha*; technically, "as a *pâtakhshâh-zan* or *shâh-zan*," who has married her husband with the consent of her parents, and who is not a *chakar-zan*, nor a *khûdash-râe zan*. A *pâtakhshâh* wife had, in ancient Irân, the right of conducting her husband's suit in a Zoroastrian court of law.

^{6.6} Or, reading: *dâtag shôe pēshimārîh kardan*, and taking *dâtag shôe* in the sense of a lawful husband, the rendering would be: "a woman, who is a privileged one, is to conduct the plaint of (her) lawful husband, and is to inform the husband of the plaint."

⁷ *Amatash khvîshîh* (property) *mandavam-ich mandavam baên zak chabun lâ paētâg*. *Khvîshîh* means lit., "what is one's own."

^{8.8} *Pavan gaôkâêih shâyîdan*, lit., "for evidence it is necessary", or, "the propriety for evidence".

⁹ *Vijôrdân*. ¹⁰⁻¹⁰. Compare Av. *Vendidad*, IV., § 46. See my footnote on chap. XVIII., § 38, p. 55. The *baresma*-ordeal is mentioned in the *Nirangistân*, p. 70 B:—*Dâta-i-Shapâr gûft*:—"Havât vara pavan barêsum barâ khastôih lâ kard yegavîmûnêd; haît mûn bêsh-pânîh yemalelûned." *Dâta-i-Vêh* (the commentator) said: "Know that the ordeal with the *baresma* cannot be performed except in the case of an infirm or a wounded person; (and) there is one who says (that) 'it gives relief in a painful condition'." (See Mr. S. J. Bulsara's Translation, p. 157).

^{11.11} *Pâk zyashân jvid*.

^{12.12} *A-drûjîh* for *a-drûjîg*.

when they solicit an ordeal which¹ is not (included) in their own status¹, but that which (is) in the status of others; and whatever (is) on the same subject. (13). About the extent of an evidence, and for² the reason of its being necessary²; the uselessness³ of anyone who is without (*a-pavan*) evidence; (and) whatever (is) on the same subject. (14). About the nature⁴ of a statement from an ordeal; and passing⁵ over an ordeal by jumping⁵; how many to watch over it; the appointment⁶ of time⁶ for the previous-comer⁷ and the after-comer⁸ (to the ordeal); and the speaking, writing,⁹ and the injury¹⁰ therein¹¹; and the different kinds¹² of hardship (*āīrikhtagih*) of it; and how to take care of the limbs (*hanāmān*) on¹³ which the ordeal is performed¹³; the formulæ,¹⁴ one by one, which (are recited) for (their) preservation¹⁴; about the watching¹⁵ which (is necessary) in the observation of the *yazishna* ceremony¹⁶; (and) the arbitration (*vichīra*) as to (the person)¹⁶ being acquitted¹⁷ (or) convicted¹⁷. (15). This, too, that who shall go¹⁸ to the ordeal¹⁹ of faith¹⁹ first, second, third, fourth, fifth, sixth, seventh, eighth, ninth and tenth; (and) who shall give

1.1 *Lā zak ī baēn nafshā pādag* (status). 2.2. *Chim ī shāyidan rāē.*

3. *Lā-shāyidan*, "unnecessariness"

4. Reading: *āēdūnī*. DM *hart ī*, "the existence of". West, "the reality of." 5.5. *Ōl vara sis vazluntan*; comp. Pers. *sis*, "leaping," "jumping," West *ōl var gās vazlunt*, "having gone to the ordeal place." *Sis* may also be equivalent to Pers. *sīz*, "strong," "vehement"; hence, "the vehement passing over the ordeal."

6.6. *Zimān vabīdūntanī*. 7. *Pēsh-madār*. 8. *Ākhar-madār*

9. Reading: *npishna* or *nvishna*. It can be read *va pandān*, "and admonitions," comp. Pers. *pand*, "advice"; or *va pishū*, comp. Av. *piṭu*, "food." West's reading *va yazishna*, "and the ceremonial."

10. *Āīrākhtagih*, Av. *īrikhta* West's reading *āīrīshthagih*, "the invulnerableness." 11. That is, at the ordeal. 12. *Āīnīnagān*.

13.13 *ī vara patash varzīd yegavīmūnēd*, "on which the ordeal is exercised," or which are subjected to the hardship of the ordeal

14.14 That is, the formulæ of prayers to God for the safety of the man while he is undergoing the ordeal 15. *Netrūmishna*, "guarding," "superintendence."

16.16 The invocation of all good spirits for helping the arbitrators in giving the right decision as to the innocence or guilt of the person who has submitted himself to the ordeal. 17.17. *Būkhīa āīrikhta* 18. *Mūn vazlūnīshnu*.

19.19. *Vara-kēsh*, comp. Av. *īkaēsha*, "faith"; Pers. *kēsh*, "religion." West: *var-gēsh*, (for *var-gās*) "place of the ordeal."

the order (for it). (16). And about the functions of those¹ who¹ have strong faith in ordeals. (17). About the hardship through confession, or other reasons ; (and) want² of confidence² thereby; (and) whatever (is) on the same subject. (18). About a thief breaking a prison³ (and) absconding⁴, (and) the suspicion⁵ therefrom about anyone for helping⁶ the thief; (and) whatever (is) on the same subject. (19). About (there) being no ordeal for venerable⁷ men⁷, so, too, about those of good repute⁸; the limit⁹, accordingly¹⁰, of the accusation¹¹ of (men of) good repute ; that, too, which (is) about the measure of a *yūjyāst*¹², or a *dashmest*, or an *agoyōst*, or a *tachar*, or the least a *hāsra*¹².

(20). About the dispute (*patkārishna*) as to something¹³ that is owned¹³ by someone¹⁴, which (*amat*) another¹⁴ person¹⁴ who has a witness to (its) possession¹⁵, has with some¹⁴ other person¹⁴, whose possession¹⁵ (there is) none, and who (is) without¹⁶ a witness¹⁶; or someone who is in (its) possession, has with (*levatā*)

¹⁻¹ *Vara-austigān*, or "those who are trustworthy at the ordeal," comp. Pahl. *austigān*, *austibān*, or *austabān*. Comp. Av. *stau*, "to strengthen."

²⁻² Comp. Pahl. *lakhvār-stāyishnīh*, "execration," or "absence of praise."

³ Reading, according to DM, *zindān*; comp. Pers. *zindān* "a prison." West's reading: *zīvishna*, "life," and rendering: "about a thief destroying (*shkastan*) life." ⁴ *Varikūntan*, "to escape." ⁵ Comp. Av. *vīmanangh*. ⁶ *Aīyyāragīh*.

⁷⁻⁷ Reading: *hū-stūgān*, comp. Av. *hu* and *stuta*, "respected," "praiseworthy," Pers. *stū*, "veneration." It may be read *khūstūgān*, as West has done, and may mean "the confessors."

⁸ *Hū-srūbagān*, comp. Av. *haōsrava*, rt. *sru*, "to hear," that is, "those who are well-heard of" ⁹ That is, the limit as to distance.

¹⁰ Reading: *pavan aēdūnī*. West: *pavan hañ*, "as to the existence of." ¹¹ *Hamēmārīh*.

¹²⁻¹² According to the *Frahāng ī Ōīm Aēvag*, two *hāsras* (two Roman miles) make one *tachar*, two *tachars* make one *agoyōst*, two *agoyōsts* make one *dashmest*, and two *dashmests* make one *yūjyāst*. These are measures of distance. "This series of distances," says West, "is analogous to the Sanskrit series, but more elaborate; the *hāsra* is best compared with the *kōsha* as the commonest unit of moderate distance, though less than half its usual length; the *agoyōst* is nearly the same as the *Gavyūta*; and the *Yūjyāst* is analogous to the *Yōjana*, though nearly double its length."

¹³⁻¹³ *Khvāstāgīg*, lit., "belonging to one's property or wealth."

¹⁴⁻¹⁴ *Aēvag*. ¹⁵ *Dārishna*, Av. *dere*, "to hold in possession"

¹⁶⁻¹⁶ *Levatā lā gaōkâē*

one who has a witness; or someone (whose) evidence (is) with the angels, or¹ even someone whose possession is not clear¹; and when both are related, or both are not² related²; and what kind of possession they call most³ proper (*haîtūm*)³. (21). About the cancelling⁴ of the judgment of a judge, and the appointment of time (for doing so) before the chief judge, and even an ordeal consequently (*minich*) for ascertaining⁵ it; and whatever (is) on the same subject. (22). And about the dispute of three persons as to a property, (for which) it is manifest (that) it shall be given to one on the day of Ahuramazda⁶, to another (*aêvag*) on the day of Vôhumana,⁶ (and) to the third (*aêvag*) on the day of Ashavahishta⁶; the property is not to be delivered over to only one.

(23). And about selling⁷ a property which is not one's own; (and) whatever (is) on the same subject. (24). About the difference⁸ of opinion⁸ as to a thing which is impossible to happen. (25). And about the litigation for an important⁹ object⁹ which a person possesses, (for which) he is consenting¹⁰ thus:—"It is not mine, but I possess it from another person"; and whatever (is) on the same subject. (26). About the dispute of an Irânian with a non-Irânian, (or) with non-Irânians; (that) of a non-Irânian with a native¹¹ Irânian, (namely) with a man of the capital-city (of Irân), about a valuable¹² thing¹²; (and) whatever (is) on the same subject. (27). About the much¹³ noisy tone¹³ of the defendants before the judges in regard to the

1. The idea must be supplemented thus: "or someone in possession having one witness.....," has a dispute with another who is not owning it, and is without any evidence.

2.2. *A-nazdîhig*, lit., "not near."

3.3. Lit., "most existing or real". West, "most real."

4. *Pâdirânîndan*, "to cause to be made null and void".

5. *Aêvarîh*.

6. That is, on the first, second, and third day of the following Parsi-Zoroastrian month.

7. *Mezabanûdan*.

8.8. *Ana-basânîh*, "dissimilarity", comp. Pers. *basân*, "like," "similar".

9.9. *Mâdag-i*, "a valuable object." 10. *Ham-dâdistân*, "of the same opinion," "agreeing". 11. *Bûnig*, "original," or "by birth."

12.12. That is, about one's property.

13. *Chand aêvâj*; comp. Pers. *âvâz*, "noise," "clamour".

complainant having summoned (them) about a decree (*vichîra*); and about¹ statements mixed with abusive words¹ in legal proceedings; (and) whatever (is) on the same subject.

(28). About the period of the² high-priest who possesses property (*khvîshîh*) and wealth (*dârîshna*)³, and what the specific (*âinînag*) requirements are of the high-priest; and whatever (is) on the same subject. (29). About the propriety⁴ of a woman for giving evidence and for judgeship, when (she is) master⁵ of her own-self⁵, (and) able⁶ even to exercise the authority of (her) husband; the impropriety of a non-Irânian and a *marg-arjân* even⁷ for either⁷; (and) whatever (is) on the same subject. (30). About a pledger⁸ who⁹ does not deposit securities beforehand⁹; (and) whatever (is) on the same subject. (31). About delivering the property of partners (*hama-bâjân*)¹⁰; (and) whatever (is) on the same subject. (32). And about the property which a person possesses,¹¹ who has¹² nothing whatever to produce as testimony¹² for (his) proprietorship¹³ and possession¹⁴. (33). And about the ordeal of gluttons¹⁵; (and) about the plaintiffs' helping¹⁶ the defendants in distress¹⁶ before¹⁷ each other's taking legal proceedings¹⁷; (and) whatever (is) on the same subject.

1.1. *Madam vashtag* (perverse) *malayâh gûmîjag gûbîshnîh* 2 Here *ôl* is used for *ôlâ*.

3. That is, how long the well-to-do high-priest is to hold his appointment as such in a *panthak* (diocese)

4. *Shâyîdan*, "rightness," "as it ought to be," "fitness".

5.5 *Madam tanû i nazfshâ sardâr*. 6. *Pâtakhshâê*. 7.7. *Paran âevag-ich*.

8. Comp. Pers. *garû dâshtan*, or *garû nihâdan*, "to pledge".

9.9. *Garûb a-pêsh barâ hankhetûntan*, lit., "(whose) depositing of securities (is) not beforehand."

10. Comp. Pers. *anbâz*, "a partner."

11 *Yakhsenunêd*. 12.12 *Hich gaôkâê levatâ levit*, lit., "has no evidential proof (*gaôkâê*) whatever with him" 13 *Khvîshîh*.

14 *Dârîshna*, comp. Av. *dere*, "to hold" (in possession).

15. Comp. Av. *paôuru*, or *pôuru* "full", and *khêre*, "to eat", hence *pâûrû-khûrân*, for *paôûrû-khûrân*, "immoderate eaters".

16.16. Reading: *mûst-gurazîh*, comp. Pers. *must*, "trouble," "distress," and *gurazîdan*, "to help", "to cure".

17.17. *Pêsh brên dâdîstân rây-nîshnîh âevag ôl tanûd*.

(34). About the judgment as to a woman¹ (whom) they steal from a person, and she runs² away from (those) stealers; (and) someone seizes (her) by pursuing³, (when other people) steal⁴ her also from the latter⁴; (but her) original owner (*būn-khvish*) does not recognize (her), he (is) buying⁵ (her) again, when they (all) become accusers about her. (35). About a property which (is) in the possession of a person who, when someone gives it up to another person before⁶ his eyes⁶, does⁷ not dispute⁷ (it). (36). And about a high-priest teaching his pupil not⁸ to appeal against a judgment⁸; (and) whatever (is) on the same subject. (37). About a conflict⁹ regarding someone as to a particular property which is for¹⁰ making gifts to the pious people;¹⁰ (and) whatever (is) on the same subject.

(38). About the decision (as to) him who undergoes¹¹ an ordeal¹¹ for it (*patash*) thrice, and comes off according to rule¹²; (and) whatever (is) on the same subject. (39). And about (there) being several ways¹² of speaking¹³ with a sorcerer's charms¹³, (and) the ways of exhibiting terror; and about the ways of causing¹⁴ conflict thereby¹⁴ through sorcery, through¹⁵ moderate (and) effective (sorcery)¹⁵. (40). And about what

¹ *Mâdag*, comp. Pers. *mâdah*, "a female", and *mâd*, "a mother".

² Lit., "she becomes a deserter (*râdag*)," comp. Pers. *rânah*, *rândan* West, *lâvak*, "suppliant")

³ *Hachîdagîh*, comp. Av. *hach*, "to follow," "to pursue;" Pers. *hachîdan*, "to seize," "to carry off." West. "sequestration".

⁴⁻⁴ *Mn-ich ôlâ dûjênd*. That is, when people steal her from the last robber.

⁵ Reading: *zadûnîg*, comp. Huzvâresh *zadûntan*, "to purchase". Better reading *zebanuntan*. West. *zîvôndak*, "alive."

⁶⁻⁶ *Pavan vînishna î ôlâ*, "in the sight of him (the possessor)"

⁷⁻⁷ *Lâ patkârêd*.

⁸⁻⁸ *Lakhvâr ôl dâdistân lâ vazlûntan*, lit., "not to go back to justice."

⁹ *Ana-basânîh*, "difference", "dispute"; *ana* "not," and Pers. *basân*, "similar". Another reading. *han-bêshînîh*, comp. Av. *hama* and *tbish*.

¹⁰ *Pavan yasharûb-dâta*, comp. the expression *ashô-dâd* of the *Ravâdyats*

¹¹⁻¹¹ *Vara varzêd*, lit., "pratise an ordeal".

¹² *Âyînîhâ* West: *âgûnîhâ*, "in one way."

^{13 13} *Yâtûg-gûbishnîh*. ¹⁴⁻¹⁴ *Kardan î ana-basânîh î patash*

¹⁵⁻¹⁵ That is, *pavan patmânag ra pâdakhshâê yâtûgîh*.

(*katâma*)¹ ordeal(there) shall be in the case of (*pavan*) one worthy of death¹; and the greatness and the littleness of an ordeal; and this, too, that as to² ordeals, which of those who undergo ordeals (*varîgân*) are trustworthy². (41). About the quantity (*patmânag*) of firewood³; and (that) of what tree (is) good (and) suitable, too, for the purpose⁴ (*vahân-ich*); and how many instruments and religious formulæ (*nîrang*) (are) necessary for performing an ordeal. (42). And this, too, that when a man knows his own truth, even⁵ though⁵ he be knowing it, the fire speaks (to him) in the language⁶ of heroes⁶, thus: "Don't walk on to me, because I shall punish life⁷ in (thy) walking." (43). And about a mediator⁸ who in regard to the decree⁹ for seizing a thief or (*va*) a plunderer (*hazal*), (is) about acquitting¹⁰ (him) from fetters and punishment¹⁰, (and) freeing him¹¹; (and) whatever (is) on the same subject.

(44). And about the property of an *âthrava* (priest) who is not a property-holder¹², (and) who emigrates¹³ to a foreign province or country for the sake of his own (priestly) vocation¹³;

1-1 Otherwise — 'And about the ordeal that shall be for the certain kind of men who are worthy of death' that is, for what kind of *marg-arjân* sinners an ordeal is to be allowed

2-2 *Min varîgân pavan vara katâma vâvzîgân* (Av. *var*, "to believe;" a reduplicate form is *vâvzr*) West's reading *vâfrîgân*, and his rendering "which are the blessed among twenty of those undergoing ordeals"

3. The firewood to be used in an ordeal.

4-4 *Shapîr shâyîdan* (comp Pers *shâyastan*) *vahân-ich* "5 *Amat-ich*

6 6. Reading *vîrân gûbishna*. It can be read *pavan garân gûbishna*, "in an important (or valuable) speech"

7 Reading *khzyâ* or *adâ*, "life" Reading *ash*, as in DM, the whole sentence may mean. "I shall punish him (*ash*) in walking"

8. Comp Pers. *myânjî*, "a mediator." 9. *Dâdistân*

10-10 *Madam band va drûsh shêdkûnâ*. To *drûsh* compare Av. *khavîdu*, "wounding," "a spear", meaning the spearing by the guards at the prison. West. "imprisonment and fetters"

11 *Pashna kardan*, lit., "to make a passage out", "to free," comp Pers *pashân*, "passage"; or Pers. *pash*, "like," "resembling," hence *pashna kardan* may mean "doing the like (or similar crimes)"

12 *Khvâstâg-dâr*.

13-13. *Pavan âuz-dêhîgîh ayûf (âuz-) matâ pavan khvîshkârih barâ vazlûnéd*. To *âuz-dêhîgîh* compare Av. *uz-dakhyu*, "beyond one's native country," Pahl. *pavan âuz-dêhîg* means "as one belonging to a foreign country," and *pavan âuz-dêhîgîh*, "in the position of one belonging to a foreign land."

when he passes away, to¹ whom (and) how it is to reach.¹ (45). About a dispute as to the property from the residuary² of the parents, (and) about keeping³ it in the same condition³; and whatever (is) on the same subject.

(46). And about the amount of penalty in imprisonment and hard labour (*drûsh*), and punishment for having stolen an *asperena*⁴, and a small cattle⁵, and a large cattle⁶; (and) whatever (is) on the same subject. (47). And about a defendant whose complainants are three, (and) all⁷ three as co-helpers⁷ complain, one for an *asperena*, one for a goat, and one for a large cattle; (and) to⁸ whom the answer is to be given⁸ first. (48). And about the dispute of three persons as to a valuable⁹ object⁹ which¹⁰ does not remain with them¹⁰; and¹¹ he with whom it is deposited¹¹ is a strong-bodied¹² person¹²; and the ownership¹³ of one of them, too, (is) uncertain.¹⁴ (49). And about the infliction (*madan*) of penalty on three persons, who have all three as co-helpers stolen an *asperena* from one, and a goat from another¹⁵, and a large cattle from a third¹⁵.

1.1. *Ôl mûn chîgûn madan*, that is, when he dies, to which heir of his, and in what manner, the property shall reach.

2. *Avar-mânand*, comp. Av. *apara* "back", and *man*, "to remain". It is here used in the sense of the Pers. *bâz-mândah*.

3.3. *Vâham-dâr* for *vâham-dârih*, comp. Pers. *vâham*, "in the same manner", that is, keeping it intact, or without making divisions of the property among the legal heirs. Pers. *vâham* means also "together", hence West. "keeping it together".

4. Av. *asperena* means a coin equivalent in value to a *deram*, also a kind of weight, generally meaning, something of the value and weight of an *asperena*.

5. Av. *anumâya*, "a quadruped of a certain measure," hence meaning, "a sheep", or "a goat".

6. Av. *staôia*, "a large cattle", as a bull, camel, etc.

7.7. *Kolâ* ³ *pavan aîyyâr*

8.8. *Pasakhun i mûn pêsh yehabûntan*, lit., "the answer of whom is to be given before", meaning, the decision or reply of the judge to the respective complainants. 9.9. *Khvâstagiq*, "having the worth of a property."

10.10. *A-ham*, lit. "not together," or "not with", comp. Av. *hama*. Pers. *ham*. 11.11 *Va ôlâ mûnash hankhetûnt*.

12.12. *Zôr-tanû*. 13. *Khvîshîh*. 14. *Lâ-uêvar*.

15. *Min aêvag*, lit., "from one".

(50). And about the reason of the propriety, (and) that of the impropriety of binding a fellow countryman for¹ the theft of one's own¹ (property by him); (and) whatever (is) on the same subject. (51). About the extent of continuing² on hearing² a defendant, (and) so (too) a complainant; (and) about the time³ appointed³ for speaking, and the extent thereof. (52). And about this that, when anybody has accused⁴ someone, (and) goes back at the time appointed⁵, (but) before the answer (to it) is given he puts forth another accusation against (*madam*) the same man, the answer to which⁶ is to be given first. (53). About the reason of the delay⁷ of justice; about what man (it is) whose speaking (is) second, third, and fourth or last in legal proceedings; and about 22 postponements⁸ in legal proceedings.

(54). And about the exhaustion⁹ in an ordeal, that which is performed with¹⁰ three qualified witnesses.¹⁰ (55). And about the time of the hot-ordeal, and also that of the cold one; (and) whatever (is) on the same subject. (56)¹. About one who is longing for an ordeal during a procedure¹¹, (and) another appointing time for the chief¹² of the *môbads*¹²; (and) whatever (is) on the same subject. (57). About the blessing

¹⁻¹. *Lâ-pâtakshâêih* (impropriety) *gabrâ i shatra pavan dûj i nafshâ asrûntan* (binding). West, "for his own theft"

²⁻². *Pavan vashammûnishna dârishna*. West, "of continuance in hearing."

³⁻³. *Zimân vabîdûnt*.

⁴⁻⁴. *Hamêmârîh kard yegavîmûnéd*, lit., "has made an accusation."

⁵. Appointed for the hearing of the suit.

⁶. To which allegation.

⁷. Reading: *apârîh*; comp. Av.-Skr. *apara*, "later on." West: *âzârîh*, "hardship", "affliction".

⁸. Reading: *â-darengîh*. West: *âirangîh*, "stratagems".

⁹. *Pâdyârânîh*, for which see my note 3, p. 65. *Pâdîrân* is occasionally used in the Pahlavi Version of the *Vendîdâd*. West: "cancelling."

¹⁰⁻¹⁰. *Levatâ* meaning in the presence of the witnesses or arbitrators appointed by the court. To *viçôrâ*, comp. Av. *vichira*, "a discerner;" Pers. *vajar*, "decree of the judge." West, "selected."

¹¹. *Râyînîshn-î*.

¹²⁻¹². Lit., "the *môbad* of the *môbads*." That is, "the chief of the *Mobads*."

of the chief of the *mōbads* on the (judge's) alteration of the decree or sentence that is passed; this, too, that, even¹ as to the gallows¹ (his) blessings(are) on the change of whatsoever decree that is passed.

(58). And about the evidence² of walking on a water-skin², or (*va*) entering³ into it³; (about) assaulting and wounding, and the wealth they squander⁴ (on it); and (about) gifts to the pious people; and the damage⁵, and concealment⁵, and bruising, and helping⁶, and buying⁷ (it) at a price⁷. (59). About the dispute as to the ownership of the wife, and cattle, and trees, (and) land; and whatever (is) on the same subject. (60). About confidence⁸ in the statements of some of the chiefs of a vocation regarding that which (is) their special work in it, (or) of the chief of the *mōbads*; or of three witnesses in every legal proceeding. (61). And about several kinds of evil through statements during legal proceedings; (and) whatever (is) on the same subject. (62). About the ways⁹ of suppressing the apostates in (their) deceptions⁹; (and) whatever (is) on the same subject.

(63). About (this) that, the moral¹⁰ rectitude¹⁰ of the thoughts, words, (and) deeds of mankind (is) altogether due¹¹ to the rectitude of the Bountiful Spirit,¹² and mankind themselves make¹⁵ it their own¹⁵, and unto them recompense reaches

1.1. Reading *pavan-ich dār* for *pavan chāhar* in DM. Comp. Pers. *dār*, "the gallows or gibbets." 2.2. Comp. Pers. *khik*, "a water-skin." That is, testifying one's innocence by walking....

3.3. *Andar-gashian*. That is, walking altogether hidden and unseeing in a water-skin. West, "putting (something) inside it."

4. *Nikizand*; Arabic *nakz* or *nakaz*, "to be empty or dry," "to drive away."

5.5. Reading: *ziyānag va khazīdag*; comp. Pers. *khazīdah*, "concealed," "lying hid." West. *ziyānak va hachīdah*, "of a damaged and sequestered thing."

6. Av. *aōgangh* "help," "aid" (rt. *vaj*, "to be strong")

7.7. *Vahāg zabanūdn*.

8. *Aēvarīh*, "belief," "certainty," Av. rt. *var*. "to believe."

9.9. *Āīnīnag* *ōl fradīpān fitār vabīdūntan*. To *fitār*, comp. Pers. *fitārīdan*, "to tear," "to dig up."

10.10. *Frārūnīh*, "straightforwardness," "honesty"

11. *Mīn*, "(results) from," "(is derived) from."

12.12. Av. *Spenta-mainyu*, lit., "the spirit that develops prosperity and progress." Pahl. *Spenāg-mainūg*, 13.13. *ōl nafshā vabīdūnān*.

through that path¹; and the viciousness² (of mankind) is altogether due to the viciousness of the Destructive³ Spirit³, (and) mankind⁴ themselves make it their own⁴, and unto them retribution (*pûhxl*) reaches through that path⁵.

(64). And about the affliction⁶ which (comes) from the sinfulness that is unatoned for; that is, how one is distressed by the first, and second, and third, and fourth, and fifth *aredûsh* sins that are unatoned for. (65). And about (this) that, what statement (is) terror-striking, and which (is) the *âgerepta*⁷ sin whereby one turning down (the weapon) becomes a *tanâpûhar*⁸ sinner; (and) the sin which results from a like sin.

(66). And about (this) that, who is to atone for⁹; who is to atone for by the *baresma*-ordeal, which (is) best; and which (is) the heat-ordeal, that (is) least. (67). And about two men together¹⁰ seizing a property, and together forthwith¹¹ asking for a judge and an ordeal about it; and when one seizes the property three¹² hours¹² beforehand, and another (*âêvag*) demands a judge and an ordeal early (*pêsh*); and whatever (is) on the same subject. (68). And about a person carrying off the property of someone from the possession of another, in¹³ the sight of the latter¹³; and he who kept it before (is) within a *hâsra*¹⁴, a witness before the judge for previous (*pêsh*) possession or ownership; and (the case) when nothing is available¹⁵ as witness within a *hâsra*; and whatever (is) on the same subject.

1. The path of rectitude. 2. *Avârûnîh*. 3. *Av. Angra-mazinyu*.

4. *Anshûtâ benzfshâ ôl nafshâ vahidûnând*. 5. The path of viciousness.

6. *Âzârigîh*. 7. *Av. âgerepta*, when one with a sinful intent lays a weapon upon someone.

8. *Av. txnu-perehâ*, "filling the body with sins" (see *Vendidad*, Fragard IV., §§ 67-72, 75-78, and 81-84). 9. *Vijôrdan*. 10. *Pavan agavîn*.

11. *Bên zimân*, lit., "in time", "immediately".

12. ¹². Reading: 3 *zimân*, "3 hours" (for this use of the word see the chapter on the solar year at the end of Book III. of the *Dîntard*.)

13. ¹³. *Pavan vinishnz î ham*, lit., in the seeing of the same."

14. *Bên hâsra* means a distance of one thousand paces.

15. *Amr chesh bên hâsra gaôkâê lâ mxt yegavimûnêd*, lit., "when nothing within a *hâsra* has come to be a witness".

(69). And about (this) that the judge shall form judgment from the Avesta and Zand, or from the unanimous¹ decision¹ of the good; (and) whatever (is) on the same subject. (70). And about the authorised² selling of a man, a sheep, or a cattle, as³ free from defects³, when (there is) no apparent defect on it; and also about the marks of their defects. (71). About (this) that, (as to) several judgments about which (there are) appeals⁴, one statement (is) enough (*kabad*).

(72). About the power⁵ of appointing a judge, and the supremacy (*avarîh*)⁶ of the judge appointed; and whatever (is) on the same subject. (73). About the extent⁷ of the severity and leniency⁸ of the judges. (74). And this, too, that, the judgeship shall be given to him who is knowing the law⁹; and the extent of (his) knowledge of the law. (75). About (this) that, as to what sin the renunciation proves (*yehvûnêd*)

^{1-1.} *Ham-dâdistânîh*. That is, from the unanimous verdict of the good people assembled as the jury.

^{2.} *Pâtaleshâê*. West, "justifiable".

^{3.} *Pavân ana-âhûgîh*. ^{4.} *Patkârishna*

^{5.} *Sâmân* has several meanings. Here it may mean the power, or order of election, or restraints, in the appointment of a judge. West "about the object (*sâmân*) of the appointment of a judge".

^{6.} Comp. Av. *upara*. *Va avarîh* may be read *vâvarîh*, meaning "confidence," "trust."

^{7.} It may mean "reason," "reasonableness," etc

^{8.} *A-tang-garîh*, "absence of severity".

^{9.} In Book VIII. of the *Dînkard*, chapter XLIII. §§ 8-9; S B E., vo. XXXVII., p. 146, it is stated thus:—"About the sin of a judge who pronounces the sinner (to be) in innocence, and the innocent (to be) in some sinfulness. About a judge acquainted with the law for ten years, him who is for eleven, him who is for twelve, him who is for thirteen, him who is for fourteen, him who is for fifteen, that is their decisions, each separately, on several specially prominent objects of acquaintance with the law, as regards decision and judgment" In the *Frahâng i Oim Aêvag*, pp. 17 seq., the expression *âkâs-dâta* is commented upon thus. "Avesta:—*kô asti ikaêshô vivishdâtô*, 'which is the judge who is acquainted with the law'? Av. *yô aêta pairi arethra frazânxitî*, 'he who thoroughly understands the adjudication from the statements' [even though he does not easily understand many of the statements, and though it be not easy as regards the statements which are not numerous, is an official who is acquainted with the law (*kerdâr i âkâs-dâta*); and he who

helpless (*achâr*) (in the case) of the supreme¹ judge of the law,¹ as to framing² the plaint, the defence, and the judgment. (76). And this, too, that, his judgeship (is) injurious (*âzâr*), who should commit falsehood about the several essentials of (his) judgment in it³.

(77). About the plunder⁴ of those who may snatch away property with⁵ their own hands⁷ from some one in whose possession (it is); when they litigate about it, (one) declares (his) ownership, whereby they are ruined (*âirikhtêd*). (78). And about five kinds of offences⁶ as to⁷ whatever property is on the spot, or (*va*) at a *hâsra's* distance; (and) whatever (is) on the same subject. (79). About separately⁸ depositing a joint-property⁹, and two (properties are) together before they are deposited¹⁰; about a litigation as to the joint-property; (and) whatever (is) on the same subject. (80). And when someone has to deliver a property owned¹¹ by a person¹¹, to another person before the eyes of him who owned it, and he who is snatching it has to dispute it as his own property; (and) whatever (is) on the same subject.

(81). About the dispute as to the liabilities (*avâm*) of the parents,¹² when one of the co-legatees¹³ is confessing (them), and others¹⁴ stand consenting¹⁴; and they who can dispute do not dispute (them). (82). About the continuance¹⁵ of the dispute of one of the co-legatees regarding all

does not thoroughly understand the adjudication from the statements, even though the statements are not numerous, and it be not easy for him as regards them, is to be still considered as unacquainted with the law (*ana-âkâs-dâta*).” See S B E, vol. XXXVII., p. 64, note 1. ¹⁻¹. *Dâta dâtôbar i dâtôbarân* ². *Tâshishnih*. ³. That is, during his judgeship.

⁴. Reading *hazalîh*, comp. Av *hazangh*, Skr. *sahas*, “plunder” It may be read *khvarîh*, comp. Pers *khvur*, “mean,” “vile”; or *âvarîh*, “certainty.” West alters the word in DM, and reads it *frêh*, “many.”

⁵⁻⁵. *Pavan benafshâ yadâ*. ⁶. *Âirikhtagîh*; Av. *irich*, “to offend.”

⁷. That is, as to seizing a property, near or distant. ⁸. *A-hâma*.

⁹. *Hâmz-dâr*, lit, “keeping together.” ¹⁰. Or, mortgaged.

¹¹⁻¹¹. *Î aîsh nafshâ*, lit., “which (is) anyone’s own.” ¹². Of the dead parents. ¹³. *Ham-bâjân*, “associates,” or “companions in the legacy.”

¹⁴⁻¹⁴. *Avârîg mat yegavîmând*; comp. Av. *maîti*, “thought,” “consent;” rt. *man*, “to think.” ¹⁵. *Rûbâgîh*.

(99). And about the days and nights, which (are) the longest,¹ medium, and shortest²; that is, severally (they consist of) how many *hāsrās*³, in which *ratû* (or *gāh*) (is) their occurrence, their divisions also one by one in hours (*zamân*).

(100). About the *frasang*⁴, which (is) the longest, medium, and shortest; and what⁵ (are some) of (its) divisions⁵.

(101). And about the duty⁶ of giving fodder⁷ (*vâsan*) to an injured cattle during day and night. (102). About a sheep which a man slaughters; and (whether) its master (is) innocent or sinful by⁷ not causing a noose to be tied on it⁷; and the reason of the sinfulness or innocence therein. (103) About the time which (extends) from certainty to doubtfulness, even though one brings (*vabîdûnêd*) the chief priest, or three witnesses; and how much (time) it is. (104). About the similarity (*hâvandîh*) of evidence which presents (*yehabûnêd*) no evidence, with a judge who decides falsely.

(105). And about the distress of the soul in the high-priests as to an object that has been given to those who are undeserving it. (106). About the kind of gifts which being offered are accepted; that is, how (and) when it is given; (and) when he (the giver) asks for it, it goes back to him; how, (and) in what proportion; when he does not demand it, he⁸ is not deserving it⁸; (and) whatever (is) on the same subject. (107). About (this) that (there) are (*hait*) properties of several kinds, which a man is permitted (*sharîtd*) to give away (in charity) as a gift⁹ to the pious people⁹. (108). And about (this) that whatever is given, certainly becomes his to whom¹⁰

¹ Av. *aghrya*, "first-sized," "of the first quality."

² Av. *nitema* "lowest," "of the smallest size"

³ Because the days and nights varying in hours at different seasons.

⁴ A measure of distance equal to about four English miles.

^{5,5} *Va mâ min bakhshishna* West, "and whatever is owing to (their) subdivision" ⁶ *Kâr i vâsan*.

^{7,7} *Pavan band madam lâ kardan*. That is, by allowing the sheep to move about freely, in which case some one catches and slaughters it; hence the sinfulness due to the negligence or indifference of the owner of the sheep.

^{8,8} *Ash sajishna lâ yehvûnêd*.

^{9,9} *Yasharûb-dâta*.

¹⁰ *Amat-ash* I take as a substitute for *mân-ash*, "his to whom (one gives) it"

one gives it; and (in case) he does not declare how it is given, it becomes a gift to the pious people. (109). And¹ about what is given not becoming (a gift) through fear, from fear of any kind whatever¹.

(110). About the theft and plunder of him who does not keep in (his) ownership the wife and children of others from the fear of (their) deliverance and maintenance². (111). About inflicting³ punishment on the limbs of sinners; (and) on which limbs to inflict it. (112). And about the atonement of sins, where (it is) most cutting.⁴ (113). About the extent (*chandîh*) of punishment (*tûjishna*) which is to be inflicted for an assault on a *marg-arjân* person who⁵ is kept in custody through the judgment of a high authority⁶.

(114). And about Ahuramazda's gift of all prosperity to Zarathushtra, and to the disciples of Zarathushtra; the occurrence⁶ of theft and plunder of a man⁶; who⁷ is he that² has not given to a worthy person (any fruit) of the prosperity that has come to him; (and) whatever (is) on the same subject. (115). About how to lay⁸ him who is alive⁸ (tho') having wounds⁹, and when he dies in sinlessness and from the effects¹⁰ of the wounds¹⁰, his wounds having killed¹¹ (him); and whatever (is) on the

1.1. West. "and about (its) not (having) become a gift, through fear of whatever is its danger."

2. That is, he does not keep them with himself from the fear lest the proper guardian would come and deliver them from him, or he would be put to the cost of maintaining them. He, therefore, sells them off in slavery to others.

3. Reading, *bâkhtan*, Av. *buj*, "to distribute," Pers. *bâkhtan*, "to allot," "to inflict"; or *bêshstan*, "to injure by punishment" (the limbs), Av. *tish*.

4. *Têztûm*, "sharpest," "hardest"

5.5. *î pavan mas-dâdistânîh dâst yegav.mûnêd*. That is, who has been imprisoned by the decree of the supreme judicial authority in the state.

6.6. *Dûjô hazal yshvuntan î gabrâ*; that is, the theft and plunder of that man's wealth 7.7 *Haît amat* for *î haît mûn*.

8. *Hankhetûtan î âushân-âomand*, comp. Av. *ushtâna*, "life".

9. Reading *pavan zêkham*, "with wounds". 10.10. *Zêkham-lâr*.

11. Comp. Pers. *ba-kâr chizi kardan*, "to consume or destroy a thing". West's rendering entirely differs from mine "About how an animate (being) is situated who is in (a place) apart (*aham*), and when he dies in innocence and keeping apart, his wound (being) also through duty, and whatever (is) on the same subject."

same subject. (116). And about the advantage and pleasure of keeping¹ a promise¹, and the much (*bêsh*) gravity² and injury which (result) from the different³ grades³ of breach⁴ of trust⁴, (and) how a promise is kept. (117). And about the heavy sinfulness of discord⁵, absence of rectitude⁶, and slander; and the injury which results⁷ from them⁷; (and) the sequence (*pasijag*) (is) blood-shedding⁸, and punishing, and downfall⁹; (and) whatever (is) on the same subject.

(118). About giving the frontier-people as hostages¹⁰ to the non-Îrânians who demanded a ransom (*navishna*)¹¹. (119). And about seizing¹² anything whatever belonging¹³ to a distinguished non-Îrânian¹³, and (thereby) becoming of increasing¹⁴ worth¹⁴, when they give it as a ransom¹⁵ to Îrân; and of greater¹⁶ worth¹⁶ when they should seize from the non-Îrânian a handsome¹⁷ youth¹⁷ as¹⁸ a hostage in place of ransom¹⁷; (and) how they are to keep both¹⁸. (120). And about the heavy

^{1.1.} Comp. Av. *mithrô-aôjangh*.

^{2.} *Garânih*, "heaviness"; "gravity". Av. *gar*, "to be heavy"

^{3.3.} *Pâdag pâdag*, comp. Av. *pâdha*, "a step", Pers. *pâe*.

^{4.4.} *Mitrôg-drûjîh*; comp. Av. *mithrô-drûj*, *mithrô-vaôja*.

^{5.5.} *Ana-âshti*, "absence of peace and harmony."

^{6.} Comp. Pers. *vâkh*, "rectitude," "verity," "truth." The Pahl. word may be read *khvîshîh*, hence *ana-âshti* *khvîshîh* means "want of peace among relatives." ^{7.7.} *Î ajash sejîânêd*.

^{8.} Comp. Pers. *pazd*, "blood"; also "frost", "hail" (see *Ardâ Vîrâf Nâmag*, chap. XL., § 5). Here *pazd pâtfra* may mean "bloody or cruel punishment."

^{9.} Reading: *patîh*, Av. *pat*, "to fall"; or Av. *paiti*, "against", hence "hostility". West: *patash*; and his rendering: "provided (*pasijag*) for them (*patash*) (in hell)." ^{10.} *Garûb*, "pledge," or "security".

^{11.} Comp. Pers. *nôsh* or *nawash*, "a present," or "recompense." It may be read *napishna*, "a writing," "a treaty"; or *va pishna*, "and supply of food."

^{12.} Comp. Pers. *bar gîraftan*, "to carry off."

^{13.13.} *Î ana-Îrân arj-âômand*; comp. Av. *areja*, "worth", Pers. *arjmand*, "distinguished."

^{14.14.} *Avzânîg arj*.

^{15.} Reading *navâg* for *pâk* in DM, comp. Pers. *navâ*, "a sum of money sent to an invader to save the country from plunder."

^{16.16.} Pers. *frêh arjîh*.

^{17.17.} Reading: *tagîl-i*, comp. Pers. *takîl*, "a handsome unbearded youth."

^{18.18.} *Pavan jîvâg ? navâg pavan garûb* (as a pledge or security).

^{19.} Meaning both the property of the non-Îrânian and the handsome youth.

crime of a man who feloniously¹ extorts ransom again¹ from a non-Îrânian, though he (be) his own son². (121). About the criminal action of the chief of a country (*matâ*) through the distress which prevails (*yehvûnêd*) in the country by his high-handedness⁵ and evil commanding.

(122). About the insinuation⁴ of a thief (to others) to be like³ thieves⁵ in regard to necessary (*mâdag*) compensation; what kind of compensation⁶ he⁷ is to make in company with thieves⁷, in order to cheat⁸ (them) with⁹ great ingeniousness⁹. (123). About tying on the neck of a thief whatever was stolen by him for his¹⁰ own identification,¹⁰ (while) dragging him to the judges. (124). About the non-atonement (*a-vijôrdîh*) of thieves by anything whatever, but by confession (*khûstûgîh*) about their own crimes. (125). About helping forward the possession of what is demanded by anyone from the (judicial) heads,¹¹ when his property is stolen, or taken¹² by violence¹².

(126). About the heavy sins of several kinds of deceitfulness, which (occur) when a woman who is given (to a man), by mutual¹³ concurrence¹³ (and) declaration¹⁴ of approval¹⁴, is given to another man; (and) whatever (is) on the same subject. (127). About the unjustness¹⁵ of a man of learning

1.1. *Navâg* (ransom) *min ana-Aîrân lakhvâr dûjîdan* (stealing again).

2. Meaning, his son who seems to be a native of a foreign land. He may be his daughter's son by her marriage with a non-Îrânian Zoroastrian prince or nobleman.

3.2. Reading: *avrâsîh* for *avar-râsîh*, lit, "arrogant ways." West *afrâsîh*, "elevation."

4. Arabic-Pers. *ashârah*, "insinuation." This is the reading of the manuscript. West's reading: *aiyyârah*, "assisting."

5. *Hâvand i dûjân*, comp. Av. *havant*, "similar," "like."

6. Reading. *navishna* "ransom," as West does.

7.7. *Levatâ dûjân kardan*. 8. *Drûkhthan*. 9.9. *Pavan mas-dâdistânîh*.

10.10. *Nafshâ dakhshag-âômândîh*. Comp. Av. *dakhshta*, "a mark."

11. *Patân*, comp. Av. *paitî*, "a lord," "a chief." 12.12. Reading: *hazûlt*, "plundered;" comp. Pahl. *hazal*, Av. *hazangh*, "plunder."

13.13. *Ham-dâdistânîh*. 14.14. *Padîrishna paêtâgînîd*, lit., "approval being declared." 15. *Lâ-pâtakhsâê-îh*, "illegality."

who has seized, during¹ a litigation for it,¹ a property from him who was unlearned, before a certainty (of his right). (128). About interceding in² a litigation² with the judge, other chiefs (and) leaders, even up to the king of kings, for him who is uneducated, when (there) is no intercessor for him. (129). And about the reason of the worthiness of a man for lordship; and the care (*māhmânîh*) of Ahuramazda about the person³ of him who (is) a good lord.³

(130). About five particular legal decisions which are certain (*aêvar*), for this reason (*hanâ mâ*) they are to be considered as certain, because (*ajash*), punishment is to be exercised without ordeals. (131). About the cross-examination (*nigîrâê-îh*) (of the accused) after a confession. (132). About the certain⁴ wish⁴ for the destruction⁵ of the share of a property⁵ (on the part) of him⁶ who is authorized to preserve it.⁶ (133). And about (there) being no progress (*sachishna*) of justice, (and there) is none⁷ who demands it⁷, owing to powerlessness (or poverty)⁸; (and) some of the kinds of such poverty. (134). About a woman who (has) no head (of her family),⁹ when she takes a paramour¹⁰; (and) whatever (is) on the same subject.

(135). About producing¹¹ written authorities¹¹ while propagating¹² religious opinions (*dînâ*); (and) whatever (is) on the same subject. (136). About the sin of frightening away somebody from his place, and when on account of that fright

1-1. *Baên pathâr îê.* 2. *Baên pathâr.*

3-3. West reads *madam tang tanû î ôlâ*, "upon the limited person of him."

4-4. *Ghal khvahîshna* may mean "a certain wish," "a determination."

5-5. Reading. *naka-zun î khvâstag*, comp. Av. *naka*, rt. *nak* or *nas*, "to destroy," and Pers *zûn*, "a share," "a part." The author here refers to the desire of a trustee to misappropriate or misuse the property entrusted to him for a secure preservation. West. *nikzand*, "squandering."

6-6. *Mûnash dastôbar î dârîshna.*

7-7. *Haît lâ bavîhânêd.* 8. *A-tûbânîgîh.*

9. *A-sardâr*, lit., "without a head (or paterfamilias.)" That is, in the absence of a guardian. 10. *Sarîruntâr-î.*

11-11. *Sakhun nâmag âvôrdan*, "producing a book of reference."

12. *Baên râymîshna*

when he walks away, and the extent of his walk-away and of the injury that comes on him from it. (137). (And about) delivering back that which was plundered¹ from (one's) hands or possession, that is, how it is to be considered as delivered.

(138). And about the manifestation of a legal decision which is lesser (*kas*) than that which is greater (*mas*). (139). And about the much (*freh*) goodness (and) harmony physically² (acquired) also² through the wife and children, and dignity (*âvân*)³, and even authority⁴; the superior⁵ fruits⁵ and riches, too, thereby; (and) the ceasing⁶ of an existing dispute.⁶ (140). And about the heavy sinfulness of squandering away (*avisâinîdan*) the property which (is left) for the commemoration⁷ of the good spirits. (141). And about a legal decision wherein (there are) three modes of judgments about three persons. (142). And about a tree which when it has collapsed⁸, is death (*mât*) to a hundred pure birds (*vâê*), (from which) a thousand birds will spring (*yêhvûnêd*).

(143). And about the growth⁹ of the sin which (occurs) from previous deceitfulness of a long time, and the swallowing¹⁰

1. Reading: *hazalîhêd*, comp. Av. *hazangh*. West: *âvôrî-utô*, "is extorted." 2-2. *Stîhîhâ-ich*.

3. Reading: *va-âvân*, according to DM comp. Pers. *ab*, "prosperity," "dignity." It may be read *nafân*, according to West, and rendered "grand-children," "descendants," comp Av *nâfu*, "a next-of-kin relation."

4. Reading: *patishn*, comp Av. *pati* "a lord." It may be read *putikhû*, according to DM., meaning "welfare."

5-5. *Madam vara*, comp Av. *baru* "fruit."

6-6. *Patkârishna î hait barâ yansegûnân*, lit., "taking away the dispute which exists."

7. Reading: *pavan nâm-kûnîh*, better *pavan nâm-ghranîh*. West's reading: *pavan vâm-kûnîh* "through unnatural intercourse," Pers. *bâmûn*. He says. "it cannot be making loans or money-lending, because that would be spelt *âvâm-kûnîh*," and his rendering is: "about the grievous sinfulness of wealth acquired through unnatural intercourse, the annihilation of the spiritual faculties."

8. *Barâ dûjîd*, comp. Pers. *dûsîdan*, "to collapse", Av. rt. *dush* or *duz*, "to become spoiled," "to die." West: *dûjîd*, "stolen away."

9. *Frâj mastan*, "to be large" "to increase" (in quantity).

10. *Khwârdan*.

(for) the highest¹ sin¹ of a scythe² up to the length of the smallest figure⁵. (144). About the sin of defiling four-footed females. (145). And about keeping back one of the fighters from striking (another); (and) whatever (is) on the same subject. (146). And about counter-assaults⁴ of eight kinds; the assault which (*amat*) one⁵ of the evil-religion⁷ may make on one of the good religion; and whatever (is) on the same subject. (147). About the counter-assault of one of the evil-religion, when one of the worst religion is slain.

(148). About not leaving anything of a property in the possession of a *marg-arjân*. (149). About the similarity of the sin of the helper⁶ with (*levatâ*) the sinner; (and) whatever (is) on the same subject. (150). And about the reason⁷ of a plaint and defence as to the ruin⁸ of the property for feasting⁹ the pious people⁹ by that person who praised the guardianship¹⁰ of him who gave (it), (of him) who¹¹ was not fit for the guardianship. (151). About the sinfulness of the judge, who (*amat*) gives (his) decision for anyone according¹² to his birth.¹² (152). About the heavy sinfulness of delivering over the person of an Irânian to a non-Irânian; (and) whatever (is) on the same subject.

(153). About the greatness of the gift (made) by a holy man being¹³ better than (*min*) the gift (made) by another,¹⁵

1-1. *Frâjtûm bazak*, Pers. *bazah*, "a crime", "an offence."

2. Comp. Pers. *darah* "a scythe," "a sickle."

3-3. Reading. *dahrakî-ich vad angust i kasist frâjtûm bazag barâ khvârdan*, West's rendering: "and to fully taste the extremest crime of a dagger or several of the smallest finger (breadth.)" His reading is. *dahrakô i chand angûst*.....

4. *Âvâj-zadam*, or *lakhvâr-zadam*

5-5. Av. *aka* or *agha-daêna*.

6. According to legal technicality, "an abettor."

7. *Vahânag*, Pers. *bahânah*. West *va khânak*, "and dwelling."

8. *Apârîh*, Av. *apara*. West: *âzârîh*, "injury."

9-9. *Myâzda i shapîrân*.

10. *Sardârîh*, meaning the guardianship of the property by the donor of the property.

11. Meaning the donor.

12-12. *Chîgûn zak bûn*. That is, considering only the high or low birth of the plaintiff or the defendant. 13-13. *Min zak i zakâê dahishna*.

on account of the acceptance of it¹ by Rashnu the Just² for announcing³ (the same) among the creatures. (154). This, too, that, when heretics⁴ meet, one ought to fight (with them), when there is fear about (the breaking of) the hands or feet, even if about the head, one should not stand⁵ aloof from stating what is true⁶. (155). This, too, that, he who does not speak (what is true) on account of the love of property, or dislike⁶ towards (his) relations, does injury to the water, and the fire, and the holy man, and causes unrest⁷ to the archangels of healthy⁸ vigour⁸, too, from (their resting) place (*gâs*).

(156). And about the heavy sinfulness of making the holy people disunited⁹. (157) And about the origination¹⁰ by Aharman of malevolence¹¹ and false evidence, embezzlement¹¹ and false judgment, in opposition to Rashnu the Just, through discontentment (in mankind) as to the benefit resulting from Rashnu, (as to) the impossibility¹² (for him)¹³ to withhold from them^{13a} the occurrence^{13b} of a calamity,¹² Rashnu's place (being) there where they do not bestow justice to the miserable¹⁴ ones, (which is) due¹⁵ to (their) inclination towards the independent ones¹⁵. (158). And about (that) the inclination towards the independent ones approaches unto Rashnu, due¹⁶ (*min*) to (his) taking bribes¹⁶, and proceeding towards Ahuramazda with (his)

1. That is, the gift made by a pious man.

2. The angel of justice, who at the time of judgment after death, holds a balance in hand and weighs the good and evil deeds of the departed souls. 3. *Frâj-gûftan*.

4. *Yasharmaôga*, Av. *ashemaôgha*; rt *mugh*, "to violate."

5-5. *Min zak i râst gûftan lakhvâr lâ yegavîmûnishna*.

6. *A-vairâyishna*, lit, "non-improvement," "non-embellishment," "dislike" 7. *A-âramêd*, "makes restless", Pers *âram*.

8-8. Reading. *a-sij-aôja*. West: *khus-pân-ich*, "reposing."

9. *Aûshkâftag*, "divided into factions." 10. *Yehabûntan*, "creation."

10. Comp. Pers. *bad-khvâh*, "malevolent." 11. *Nugîrâê*, Av. *gar*, "to seize"

12-12. *Min ôlâ-shân ziyâna yehvûntan vakhdûntan a-shâyîdanî*.

13. For Rashnu 13a. From mankind. 13b. Lit., "existence."

14. *Mûst-âomandân*. 15-15. *Âzâd âhangîh râê*.

16-16. *Min pârag yansegûnân*; comp. Pers. *pârah*, "a bribe."

grievance¹; and whatever (is) on the same subject. (159). And about the appointment² of a truthful judge, who³ is belonging to the community³, as an opponent⁴ of robbers, tyrants, (and) murderers⁵ of holy men.⁵

(160). And about the possibility (*shyīdan*) of coming to the best⁶ of lives⁶ for any person through industry. (161). About the greatness of the truthful judgship⁷ compared⁸ to⁸ other acts of merit; the heavy sinfulness from false judgship, and when by completely distinguishing truth from falsehood they do not frame the judgment.

(162). About reciting⁹ and committing¹⁰ by heart¹⁰ the Gāthās, the Hādaōkhta¹¹, and the Dāta¹², through understanding the (different) bases¹³ therein; and the sin from not understanding (them); (and) whatever proceeds from it. (163). About the greatness of the Dāta (Law) for judgment and judgship, compared to other sacred texts (*srūbān*).

(164). About seven kinds of property of which (the Nask) says that for no other property one is authorized to take it as a security. (165). About ten friends of different opinions (*sakhun*) on the same subject.

(166). And about the divisions¹⁴ of this sacred text (of the Nikādōm Nask), and¹⁵ the reasons¹⁵ of the several kinds of

1. *Pavan garzīdan*, Av. *garez*, "to cry," "to wail" 2. *Yehabūntan*.

3. *Hanjamanīg*, comp. Av. *hanjamana*, "a community."

4. *Hamaēstāra*, comp. Av. *s v*.

5-5 *Yasharūb-ganān*, or *yasharbūb-janān*.

6-6. *Pāhlūm ahvān*; Av. *ahu*, "life."

7. *Dātōbarīh*. s-s. Pahl. *mīn*.

9. *Gaprahūntan*, which also means "to wish" "to long for"

10-10. *Narm kardan*, comp. Pers. *s. v*.

11. Perhaps for *Hadha-māthra*. 12. It may be read, according to DM., *va vash*, perhaps for *va Vashtag*.

13. *Pādagān*; comp. Av. *pādha*, Pers. *pāy*, "base," "basis," "power," "footings", etc.

14. *Vakhtan*, Pers. *bakhtan*, Av. *baj*, "to divide."

15-15. Reading: *vahān cha*.

complete decisions, and¹ the introduction (into this²) of that which is also emphasized in it;¹ several decisions which (are) also included (*baên*) in one; several kinds of statements and acts which are defended, (and) are divided into demonstrative and informing (evidence).³

(167). "The best prosperity is piety....."

CHAPTER XX.

DÛBÂSRÛJÏD NASK.

(1) The Dûbâsrûjîd¹ (Nask contains) eighteen (sections of which) the first section (is) a book about the thief with his arrest² through the essential⁶ evidence⁶ of that which was seized⁷ by him; the premeditated⁸ crime, and bondage,⁹ and

1-1. *Va baên zah-ich madam yehtûnêd patash baên yehityûnêd*, lit., "and that which clearly appears in it (i.e., in the Nask) is therefor brought into (this book of the *Dînkard*)". To *madam yehtûntan* compare Pers. *bar-âmadan*, "to come forth." "to appear."

2. The eighth Book of the *Dînkard*.

3. West's rendering of this section runs thus:—"And about the apportionment of this discourse (there are) complete decisions of several other kinds, and into those, too, it advances (and) thereby introduces much adjudication which takes heed, in every one, of words and deeds of many kinds (and) is specifically (and) also intelligibly apportioned." (p. 74).

4. Reading: *Dûbâsrûjîd* according to the *Ravâyats*, which state that it originally contained sixty-five chapters, a statement that agrees with the total of the sections mentioned in chaps. XX, XXII, XXIV. The reading may mean "the life of a notorious robber." I compare *dûbâ* to the Av. *debu*, "to cheat", the denominative base of the Av. rt. *dab* or *dib*, and *srû* to *srûb*, and *jîd* to the Av. *jiti*, "life." As a hybrid word the name may be read *dûb-âsrun-jîd*, "The fettered life of a robber", comp. Pahl. *âsruntan*, "to fetter," "to bind." West reads the name:—*Ganbâ-sar-nijad* which, according to him, means "the thief's head downstricken."

5. *Levatâ gereftârîh*, comp. Pers. *maftârî*, "bondage", "imprisonment."

6-6. *Mâdag gûbâg*, Pers. *gavâh*, Av. *gup*, "to speak," West: *mâdag gana bâ-î*, "a special thief."

7. Pahl. *tereft*, comp. Pahl. *tereftagîh*, "force," "violence", hence the meaning "seized," "taken" (see the Pahlavi-Pazend Glossary, p. 218).

8. Pers.: *pasîj*, "prepared," "provision for a journey." 9. *Band*.

hard¹ labour,¹ and the punishment decreed (*bākhūtīg*) for the atonement of the sin, and the enforcement² (thereof); the extent³ of recompense³ (for it), and the amount⁴ of special reward⁴ to each one separately, and the exercise (and) place of punishment; what (is) the dimension⁵ and plan of the prison⁵; how those who (are) in it are taken⁶ out⁶ of the prison successively (*patîsârīg*); who (is) to precede⁷ to be imprisoned (*vakhdūnt*).

(2.) And about a fettered person (whose) limb (is) paining⁸; and the extent of the tightness of the fettering and hardship; and the duration of imprisonment for the crime of theft.

(3.) About shackles and the fastening⁹ (thereof) by the accusers themselves, (and) the cost of those (things) which are essential (*gaōharīg*)¹⁰; and whatever (is) on the same subject.

(4.) And (about) the dimension of the place for hard labour, and what sort of thieves it¹¹ keeps severally. (5.) And how many, when, (and) in what manner, one is to make brands¹² on

1-1. *Draōsha*, or *drūsh*, Av. *dru*, "to be hard;" Av. *draōsha* means "breach of trust" West: "fettering." 2. *Kār-varzishnih*.

3-3. *Navishna chandih*.

4-4. *Chandih ī navāg kadāmih*.

5-5. *Tanū va ānīnag ī khapāg*; comp. Pers. *khapāk*, "a fold for cattle." West compares the word to the Pers *khapak*, meaning "strangulation." His rendering: "what is the person who is strangling and the mode, how those who are therein strangling are drawn forth (*nazī-āitō*) successively, (and) which is set to work first."

6-6. Comp. Pers. *nizīdan*, "to extract," "to draw out."

7. *Pēsh kardan*, "to precede." 8. *Bīshna*, comp. Av *ibish*.

9. Reading *bandishtan*, according to DM; comp. *bandish*, "fastening," "fettering." West's reading *band ī dādan*, and his rendering "the imprisonment which (the accusers have) to provide." In Pahlavi the word *zīndān* is generally used for a prison. It may mean, "and the fetters which the accusers have to give or provide"

10. That is, what is essential for keeping the criminal in chains. It seems that all such costs are to be paid by the accusers, and the fetters and shackles are to be put on the criminals by them 11. It means one of such places.

12. Reading: *drūshishnih*, inf *drūshīdan*, "to brand," comp. Pers. *darūsh*, a wound or impression made by burning or an instrument." West's reading: *garōv-dahishnih*, "putting on of fetters." The reading of DM. is changed by him

a fraudulent¹ thief; those accusers are to pay the cost themselves of those (things) that (are) essential; and the proper (*avâyîd*) place² for the branding and essentials;² the sin owing to much branding of different kinds, and that which is owing to abandoning the branding (*drûshîh*) which³ is to be given³; the extent of the cost⁴ owing to much branding; and the several grades of theft beyond the limit of the cost⁵ of branding;⁵ (and) also those (grades) below the limit of the cost of branding.

(6) About the different kinds of theft; and the aggravating⁶ sinfulness of the thief for stripping⁷ the skin⁷ of a person and wounding (him); and the undiscoverableness⁸ of the (stolen) objects (*mâdag*) owing⁹ to the thief being at a *hâsra*'s⁹ (distance), and that one who is on the spot, (and) that one who is within a footstep¹⁰; and (about) the thief with (his) plunder, and injuring life, and injuring inferiors (men or cattle); and other sins (committed) in¹¹ the same place,¹¹ before¹² or after.¹²
(7) About the thief's plot¹³ for a theft, who¹⁴ (is) without an accomplice¹⁴; and a theft of equal (*ham*) shares, and a theft of different¹⁵ shares.¹⁵

¹. Reading *drûj*; comp. Av. *draôjshsta*, ancient Pers. *draujuna*, "a liar." West's reading, *garôv dâdan*, "to provide fetters."

²⁻². That is, the place where the necessary things are to be provided for branding the thief. ³⁻³. *î dâdan*. ⁴. *Arjânîgih*.

⁵⁻⁵. *Drûsh arjânîgih*. It seems that in ancient Iran, there were some grades of theft which deserved harder punishment than branding, and some grades of theft that deserved more lenient punishment than branding.

⁶. *Avzûnîg*, "increased," or "progressive."

⁷⁻⁷. Reading: *gandan*, same as Pahl. *kandan*, Pers. *kandan*, "to strip of the skin", "to tear up." West: *gûdanô* for *khûdanô* "to cut."

⁸. *A-paêtâgînîdan*, lit., "non-appearance," "concealment."

⁹⁻⁹. *Pavan dûj î pavan hâsra*. Since the stolen property is taken away by the thief at his quarters which are distant by a *hâsra* from the place where the man is wounded by the thief."

¹⁰. Meaning the special thief who was within a footstep's distance from the wounded person when the theft was committed.

¹¹⁻¹¹. Pâzend *hidhih*.

¹²⁻¹². That is, before or after the wounding of the man whose property is robbed. ¹³. *Minishnih*, "thought" "design."

¹⁴⁻¹⁴. *î lâ ham*, lit., "who (is) is not together or combined"; comp. Av. *hama*. ¹⁵⁻¹⁵. That is, shares with different proportions.

(8) About the sin of suggesting¹ a theft (to others), and of one who ² attends to making it², and of letting³ (him) off³, and of giving a judgment for (his) acquittal, and of one ⁴ who listens⁴ to the thief; of that one who is a giver of help unto the thief in a toilsome⁵ thieving; and the judgment about the theft by a minor, and by a childless woman⁶, (and) by that one who (is) pregnant; their custody⁷ (and) security⁷ during the work of atonement, and during the travail (*kâr*) of a pregnant woman who (is) a thief.

(9) About the property which is collective⁸ (and) unlimited,⁹ which¹⁰ they cause to be kept back from thieves; ¹⁰ and (about) the thief by (his own) hands, and that one who (is) a thief not¹¹ by (his own) hands.¹¹ (10) About the evidence of a thief; that is, how (it is) acceptable in the case of him who proceeds further (*frâj*) in theft; how when he is to be seized (and) bound; and how when it is necessary to soothe¹² and deceive him, until one acquires absolute ¹³ power¹³ (over him) thereby. (11) And about kinsmanship ¹⁴ with thieves. (12) About the difference of theft from plunder.

1. Reading *ashârag*. West, *aiyyârag*, "assisting"

2 2. *Nigînîg-gar*. West, "making investigation" 3-3. *Shedkûnân*.

4-4. *Âsî ûntâr*, "listener," Av. *sru*. West *asrûntâr*, "binder",

5. Comp. Pers. *vand* or *vond*, "toil," "labour." West, *vûndag*, "is carried off."

6. Comp. Pers. *satarvan*, "a barren woman."

7-7. *Dârishna navishna*.

8. Reading. *hama-dâta*, comp. Av. *handâ*, Skr. *sum-dhâ*, "to put to, gether in order," "to collect" West, "accumulated"

9. *Amargân*, "incalculable," "numberless" Av. *mere* "to count," comp. Pahl. *amargân mardûm*

10-10. *Î min dûjân lakhvâr yakhsenunând*, comp. Pers. *bâz-dâshtan* "to prevent," hence "which they prevent from going into the hands of thieves"

11-11. But stealing others' properties with the help of other thieves

12. Pers. *navâkhtan*, "to treat kindly," "to carress."

13-13. Pers. *kâm-gâr*, "absolute", comp. Pahl. *kâm-gâr shah*, "an absolute king."

14. Reading *nafshâ-i* in the sense of *khvîshîh*, Pers. *khvîshî*, "relationship." West, *navishna*, "rewards" (with thieves).

(13) And about causing¹ the property, which one is taking away, to be conveyed back to its owners, such as that which the frontier-people may take away (*vakhdûnayên*) from the non-Îrânians, and that which the judge may seize from the thieves, and the share which he may take from the thieves without disturbing² (them). (14) And about the protectors (and) guardians³ of a thief; and also many other decisions in cases of (*baên*) theft.

CHAPTER XXI. DÛBÂSRÛJÎD NASK.

(1) The second section (of the Dûbâsrûjîd Nask is) a collection⁴ (of miscellaneous subjects,) namely, about the confusion⁵ of the father for the sin of the son who (is) an adult (*purnâê*), who⁶ (was) unaware of the sin at the time it was committed by his son; that⁷ of the son for that⁸ of the father, (and) other adults, one for the other, when⁹ they are not (mutual) helpers in the sin⁹; and that¹¹ of the husband for the sin of the wife when not (co-helping), (and) when co-helping¹⁰ and unpreventing¹¹. (2). And about the approach of the time (*gâs*) for the instruction of the minors by (their) guardian

1. *Yehamtûnûndan*, "to cause to reach," "to bring."

2. Comp. Av. *a-stareta*, "undistractedness," "composure of mind."

3. *Pâspânân*, comp. Pers. *pâsbânân*.

4. *Hama-dâtag*, from Av. *hama*, and *dhâ* or *dâ*, "to place", lit. "put together."

5. Reading: *ana-astardagîh*, opposite of *a-stardagîh*; comp. Av. *a-stareta*, "quietness of mind." West. *khvâst-radagîh*, "authority for an enquiry"; comp. Pers. *khvâstan*, "to seek," and Av. *ratu*, "authority." It may be read: *madam hanâ stardagîh*, or *madam andag stardagîh*, or *madam hû-astardagîh*.

6. That is, the father who Here *amat* is taken by me as a substitute for *mûn*. 7. Meaning, the confusion of the son.

8. That is, the sin of the father.

9-9. *Amat lâ vinâs aîyyâr yehvûnd*.

10. *Ham-aîyyâr*, "co-helping" the wife in the commission of her sin.

11. *Ana-âvâj-dâr*, lit., "not keeping (her) away (from the sin.)"

father, and the method of his teaching; and the age¹ at which the sin of a child begins¹, and the proportion of the sin in (its) minority², and (its) atonement during minority, and that too, during majority; the sin of not teaching a minor who shall³ be taught³; (and) whatever (is) on the same subject.

(3). About non-slaughtering, which (is) keeping back the destruction of the world; and what (is) the mode of distributing the property of a hero⁴ of manly character⁴ after his slaughter (in battle.) (4) About the sin of giving instruments⁵ of slaughter⁵ to a woman, a child, (or) a non-Írânian. (5) About a woman who, in the case of (*baên*) two men who are *margarjân* (sinners), seeks⁶ the head in the case of one⁶, and desires for a son in⁷ the case of another⁷.

(6) About a warrior, who (is) without⁸ food⁸, who on⁹ his march⁹ arrives at pasture, corn, and sheep whose shepherd¹⁰ (is) a stranger¹¹ to him¹¹; (and) whatever (is) on the same subject. (7) And about keeping a property unworthily (*a-sajdg*), and the decision thereon.

(8) About the amount of the delay of a judge knowing (*pavan âkâs*) that the complainant is falsely asking, (and) the defendant falsely confessing. (9). About the amount of the delay of a judge¹², and (that) in a court of law¹³; and what-

¹⁻¹. *Va gâsi ôl bân yshvûntan a-purnâyig vinâs*. Here *gâs* means "time," "period." ². *A-purnây-gâs*; that is, in the condition of a minor.

³. *Âmûzishna*.

⁴. Reading: *mard-gu, dâd gabrâ*; comp. Pers. *mardi mardân* (*mardânah*), or *mardânî mard*, "brave men of a manly character."

⁵⁻⁵. It may mean "fighting weapons."

⁶⁻⁶. *Aêvag roêshâ bavîhûnêd*. ⁷⁻⁷. *Aêvag*.....*baên*.

⁸⁻⁸. *A-tûshag*, comp. Pers. *tushah*, "food."

⁹⁻⁹. *Pavan rubishna*, "in (his) movement."

¹⁰. Reading: *pasîg, pas* "after," according to West. It may be read *pâs*, "a guardian," "a sentinel."

¹¹⁻¹¹. *Ajash bigânag*, lit., "is estranged from him." Pers. *b'gânah*, "a stranger."

¹². In giving decisions

¹³. *Dâta-gâs*, lit., "place of justice."

ever (is) on the same subject. (10). About the decision which (is) regarding a judge who would interpret¹ a doubtful decision as a certainty, that which is certain as doubtful, a judgment that is clear as uninterpretable (*a-vijôrd*), (and) that which (is) uninterpretable as clear. (11). And about a decision as to certainty on that which is as to uncertainty, (and) putting² into action² the decision; (and) whatever (is) on the same subject.

(12). And about the functions of the appointed³ judges, from the lowest to the highest, one above the other (*aêvag*).

(13). The judgment⁴ which (is) on a decision⁴, that (is) legal (when) two (judges are) together; that (is) legal (when) including (*levatâ*)⁵ the (deciding) judge two judges (are) together⁵; (and) whatever (is) on the same subject. (14). About the statement of a judgment regarding interpretation⁶; (and) whatever (is) on the same subject. (15). And about the extent of time for the judges for giving judgments, (and) that for the judges for summoning⁷ witnesses⁷, (and) that for the proceedings⁸. (16). And about the judge who (is) awe-inspiring⁹ (*vayô-zushta*), (and) that one who (is) not awe-inspiring⁹; the

1.1. *Vijôrd vabîdûnayên*, comp. Pahl. *vijârishna*, "interpretation" "commentary." 2.2. *Kûnishna*.

3. *Gûmârdag*, comp. Av. *vi* and *mar*; Pers. *bar-gumâshtan*, "to appoint"; *gumâshtan*, "to commission," "to send upon any special business," or "to prosecute one by the power and authority of a judge." West: "commissioned judges."

4.4. That is, the judgment on an appeal made against the decision of a lower court.

5.5. *Letatâ datôbar va 2 datôbar agavîn* in DM., lit., "with the judge and two judges together."

6. Comp. Pers. *pây-khvân*, "interpretation" (Steingass).

7.7. *Gaôkâyân khvâhishna*. 8. *Sachishna*.

9.9. Comp. the *Frahâng* i *Oîm Aêvag*, p. 43, ll. 10-12: *Vayô-zushtô: datôbar denâ vijârdê, aêgh khvâstâr i vara-âomand va nyôshidâr i aêvarîh haît, chigûn yemalelûnêd darengîh sanjêd*. Here in the *Dînkard* the Pâzend *vayô-zusht* or *vayô-zush*, is equivalent to the Avesta *vayô-zushtô*, or *dvayô-zushtô*. The former *vayô-zushtô* may be compared to *vayô-tuta* in *Vend.* XIII., § 8, where *vayô* is derived from *vi*, "to fear", hence it means "an awe-inspiring friend," or "an awe-inspiring lover (of justice)," or "a dreadful friend." West reads: *dvayô-zushtô*, "one who is doubly satisfied."

Haug's important note on the meaning of *vayô-zusht* mentioned in a passage of the *Frahâng*, is as follows:—"I render it as, follows: 'the judge should decide this (case) of the plaintiff and the defendant; what each of

period of the judge who (is) not awe-inspiring as compared to that of the august(judge). (17). And about¹ the four kinds of judges¹, and of judgments through them; one (is) he who² understands how to decide, (and) would enforce (it)²; one is he who understands(it), but would not enforce³(it). (18). And about the swindling⁴ of a judge through the several adjudgments which (are) due to his false decrees; and how that happens (*yehvūnēd*) when within a *hāsra*, and how that happens when on the spot; (when) that (happens) within a *hāsra* he becomes thereby a swindler; when that (happens) before a *hāsra* ends he comes back to truth.⁵ (19). And about another by whom⁶ the false teaching of the judge is declared⁶; the atonement for the false teaching, and false motive⁷, and false inquiry, and false evidence, the complainant⁸ becoming his own⁸; and in⁹ the matter⁹ (there is) a separate atonement as to the complainant; (but) the atonement (for the judge) was¹⁰ not to be acquired¹⁰ by any meritorious

them may say he ought to weigh rightly, (and decide) accordingly.' It is difficult to say how the Pahlavi translator understood the preceding Zand words *vayō zushtō*; they appear to be only the beginning of a quotation, which is not given in full. The meaning of *zushtō* is 'pleased, satisfied', that of *vayō* cannot be so easily made out, as it is capable of conveying more than one sense. As the passage refers to judicial proceedings it means, very likely, quarrel, dispute, and may be derived from the preposition (and adverb) *vi* 'asunder, against, separately', *vayō zushtō* would thus mean, 'a settled dispute.' To this the Pahlavi commentary evidently alludes" (See page 79).

West's rendering of the above passage of the *Frahāng* is:—"The Vayōzushto, who is a judge, explains this, so that the petitioner who is doubtful is a hearer of certainty; it is, as (one) says, deliberately weighed."

1.1. West: "about a judge of four customs."

2.2. *Mūn vichīra khavūnēd kardan vahdūnayēn*. Comp. Pers. *giriftan*, "to adopt." There is a Pers phrase *girift kardan*, "to turn away from"; but its meaning is not applicable to the context

3. That is, who would not put into practice or enforce his decision.

4. Comp. Av. *hazangh*, "plunder." West reads *avarīh*, "superiority."

5. This whole section is ambiguous and obscure West's rendering is as follows.—"About the supremacy of a judge as to adjudication so far as (there) is a false decision therein; how it is when (he is) at a distance (*pavar hāsra*), and how it is when he is on the spot, he who is at a distance becomes a superior therein when he comes back to the (place of) justice before the end of a *Hāsra*."

6.6. Or, "(it is) manifest from him 7. *Khvāhīshnīh*.

8.8. *Mūst-āōmand nafshā yehvuntanī*. 9.9. *Pavan mandavam*.

10.10. *Ana-āft lā yehvunt*. West reads *khvāft*, "mitigated,"

act whatever. (20). And about the trouble of giving decisions to priests. (21). About the recognition¹ of a woman or a minor who is conversant² with the law², for a judgeship over and above an adult man (who is) unfamiliar with the law.

(22). About assisting the indebtedness (*nîyâzagîh*)³ of ones own pupil towards a priest for having⁴ trained (him) to recite⁴ religious decisions; the sin of not assisting (him) just like that one who is a friend of the needy (and) the miserable; (when) it is proper to invite⁵ a helper from the non-Îrânians; he, the non-Îrânian, is to be brought for help according to (his) wish; (and) whatever (is) on the same subject, (23) About the heavenliness⁶ of Rashnu the Just.

(24) About several persons the decision⁷ for whom is pending⁷ about keeping and not⁸ delivering over⁸ a property which is not their own; (and) the judgment about: for whom one keeps⁹ the property which is not his own. (25) About actions which are not¹⁰ conflicting,¹⁰ and those which are conflicting. (26) About the judgment of a judge (whose) activity¹¹ is full of fellow-feeling¹¹.

(27) About the sin which the accusers would commit as¹² to a decision upon a decision;¹² it is not justifiable to seize anybody's property with their own hands, and therefore (there is) a dispute if anything certain is associated also with the possession.